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A HISTORY
OF
CATHOLICITY
IN
NORTHERN OHIO
AND IN THE
DIOCESE OF CLEVELAND

FROM 1749 TO DECEMBER 31, 1900

BY
THE REV. GEORGE F. HOUCK

DIOCESAN CHANCELLOR

v. 1, pt. 2

VOLUME I

CLEVELAND
PRESS OF J. B. SAVAGE

1903

I 40892.422

During the pastorate of Father Lindesmith the church and pastoral residence were re-roofed with slate and the residence lot enclosed by a neat iron fence. He also made a number of generous donations to the church of his native parish, including several beautiful pieces of statuary. The present pews were bought during the pastorate of Father Baumgartner. They cost \$450 and were paid for by the sale of the school, built by Father Peter, and by donations from Mrs. Ehrhart and Mrs. Sweeney. At an expense of about \$1,500 the present pastor, Father Andlauer, had the exterior of the church completed by the addition of a graceful spire, 120 feet high. The church has three bells; the largest of them was donated by Father Lindesmith; the next in size was presented by Mr. E. R. Woods, of Pittsburg, and the third is the one in use since the church was built—the three making a sweet-toned chime. At present the congregation numbers about 50 families—all farmers. Among the parishioners of the past, who deserve special recognition for services rendered to the church, are George Divel, Philip Haessly, Sr., and James Hagan, Sr. They filled for many terms the office of councilman and in a manner most acceptable to the respective pastors.

In spite of many drawbacks, a number of apostasies, and some scandal in its past long history, a healthy Catholic spirit pervades the parish, which is composed now of the second and third generation of good old Irish and German ancestry; who are "Catholics first and Americans next."

EAST LIVERPOOL, COLUMBIANA COUNTY.

ST. ALOYSIUS' CHURCH.

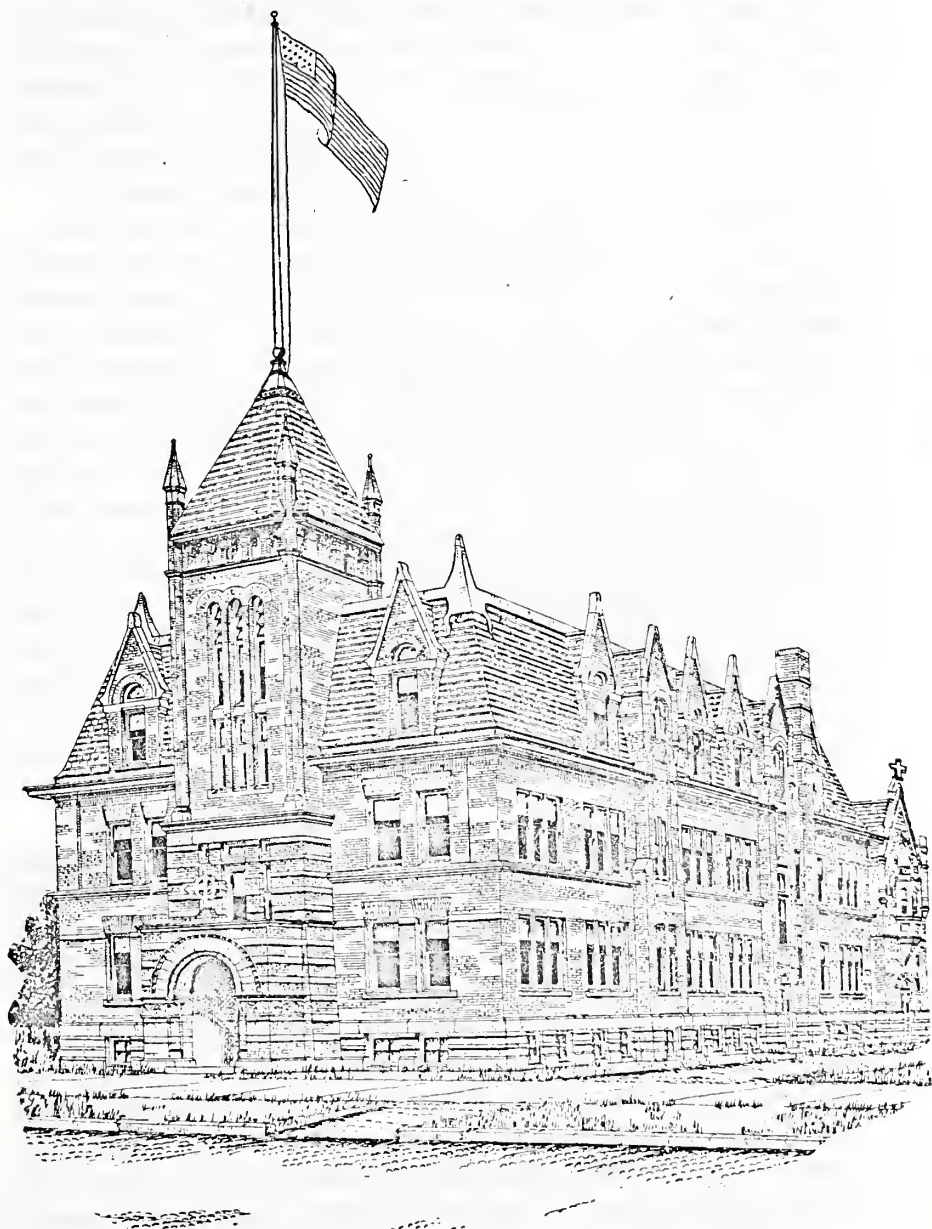
The Rev. James Conlan was the first priest to look after the spiritual interests of the Catholics located at East Liverpool. His first visit was made in the fall of 1835, at which time he was stationed at Steubenville—now in the diocese of Columbus. He found about ten Catholic families in what was then the village of East Liverpool. Mr. J. S. Blakely, a prominent citizen and generous Catholic, kindly offered him the use of the largest room in his spacious house as a place for the celebration of the Holy Sacrifice. The offer was gratefully accepted and for nearly sixteen years, until the completion of the first church, the Blakely home

was the center of Catholicity in East Liverpool. Father Conlan encouraged the Mission, though small and poor, to erect a brick church. It was begun in 1837, but remained in an unfinished state for over four years, owing to lack of means. By July, 1841, the sum of \$3,000 had been expended on the edifice, with a debt of \$1,000 to be met. With the permission of Bishop Purcell an appeal for financial assistance was addressed "To the Catholic Congregations of Ohio" and signed in the name of the Mission by three of its most prominent members, viz., John J. Murphy, Josiah Bagley and John S. Blakely. The appeal was published in the *Cincinnati Catholic Telegraph* of July 10, 1841.* The following passages are quoted from the appeal:

"Our church was commenced in the spring of 1837, under the most favorable auspices; being encouraged by the promising state of the times, and the prospect of a considerable increase of our numbers, from a public work then under contract, we were induced to lay out our church on a larger scale than would have been advisable had such a change been contemplated as took place shortly after that period. The building having progressed, however, to that extent that rendered any alteration impossible, we had no alternative left but to abandon the work entirely and lose what had already been expended, or make another effort to finish the building on the plan already begun. The latter course was determined on, and by the most extraordinary exertions, considering our numbers, we have succeeded in raising a beautiful and substantial edifice (40 x 70 feet, of brick), one that will be an ornament to our town and a credit to our Faith. It is in an unfinished state, it is true, but notwithstanding, it will and does answer for public worship, until a change in the times will enable us to complete it. To effect what has been done we have expended \$3,000, and unfortunately we have a debt of \$1,000, for the payment of which the hammer of the sheriff is now battering at the door. It is to prevent so deplorable a consequence that this appeal is made. * * *

"A church, on which has been expended upwards of \$3,000, is about to be sacrificed for a small remaining debt. This of itself should be an important consideration. But still this would be nothing when compared with the disgrace which must be consequent on such an event, a consequence which we confidently feel

(*) The Church in Northern Ohio, p. 283; pp. 34, 37, this volume.



ST. ANTHONY'S SCHOOL, TOLEDO.

you will readily assist us to avert. A small pittance from each individual who will be called on would raise the sum required. We do hope our appeal will not be in vain. * * * The different congregations of the diocese will be waited on by our pastor, Rev. James Conlan in a few weeks. We hope none will send him away without contributing something."

This public appeal, which Father Conlan also made in person, in many places, met with a generous response. Hardly had he finished the church, however, when it was destroyed by fire, on Passion Sunday, 1845. The general supposition was that the fire was the work of an incendiary. Father Conlan and his people were much discouraged as they were now without a church and without means to rebuild. Mr. Blakely's house was again offered by him, and used as before, as a place for divine worship till the completion of the second church—a frame structure, 30 x 50 feet—which was built in 1851, under the direction of the Rev. James Monahan. The site covered two lots, one of which was donated by Mr. Blakely. All the timber for the church was framed at Pittsburgh, and then floated down the Ohio river on a raft to East Liverpool, where it was put together. The church cost \$1,000—no small sum to be paid by the few Catholics that even then composed the Mission. During the first pastorate of the Rev. P. J. McGuire, an addition of 25 feet was built at an expense of \$800, thus to accommodate the increased membership.

East Liverpool was one of the many Missions of the Rev. James Conlan, who attended it from Steubenville, from 1835 to 1842, and from Dungannon, until 1849. It was then made a monthly Mission of the resident pastors of Dungannon, from 1849 to 1856; and of Summitville, from 1856 to 1874, when it was attended by the Rev. James Cullen for a few months, from Wells-ville. Following are the names of the priests who had charge of the Mission of East Liverpool after Father Conlan, viz.: The Revs. James Monahan, 1849-52; Michael Kennedy, July to December, 1852; William O'Connor and Francis Stroker, December, 1852, to June, 1855; Philip Flum, June, 1855, to April, 1856; Michael Prendergast, 1856-58; Thomas J. Walsh, 1858-59; Denis Tighe, 1859-64; Patrick J. McGuire, September, 1864, to September, 1874. In November, 1874, the Rev. James Cullen was

appointed first resident pastor, and lived in a rented house till his removal in February, 1876. His successor was the Rev. P. J. McGuire, who, as above stated, had attended East Liverpool as a Mission. In the summer of 1876 he had a neat and comfortable brick residence built on two lots, at a cost of \$4,000. Father McGuire paid \$1,600 for the lots. His pastorate lasted until July, 1879, when he was transferred to St. John's Church, Canton—his present position. Until the appointment of the Rev. J. P. Carroll as Father McGuire's successor, in November, 1879, the Rev. E. J. Murphy, then of Summitville, attended East Liverpool from July to September, and the Rev. J. T. Cahill, from September to November, 1879. During the pastorate of Father Carroll the present church, (the third in the history of the parish), an attractive brick structure was built on the site of the old church, which was moved back some distance. It was commenced in 1887 and through necessity used before its completion, in November, 1889, because the old church had become quite dilapidated. From that time forward services were held regularly in the new church. It was dedicated by Mgr. F. M. Boff, V. G., on Sunday, October 5, 1890. It is of Roman architecture, is 52 feet wide and 118 feet long. Including its furnishings it cost about \$30,000. In July, 1883, four and a half acres of land were bought for a cemetery. The present pastoral residence was also built during this time, the former residence having been remodeled into a school. Owing to ill health Father Carroll resigned his charge in March, 1893. He died at Charity Hospital on February 6, 1894. His successor was the Rev. J. C. Desmond, whose pastorate was of brief duration, from March to December 5, 1893, when he died. The present incumbent is, the Rev. Thomas M. Smyth, whose appointment dates from December, 1893. Besides making and paying for many needed improvements Father Smyth's generous people also paid the church debt, which was considerable at the time he took charge of the parish.

A school was begun during the pastorate of Father Tighe, but shortly after it had to be closed for want of support. It was reopened by Father Carroll, and has never been discontinued since. It is now in charge of five Sisters of Charity, of Nazareth, Ky., and has an enrollment of nearly 300 children. The parish numbers at

present about 350 families and has a steady growth, owing to the large potteries which employ many Catholics.

The names of John S. Blakely, P. McGinley, G. Buchheit, G. Margraf, Patrick and John McNicoll, George Darragh, Martin Hilbert, Thomas Plunkett, H. Keffer and M. Holzmänn are held in grateful remembrance as men who, in the pioneer days of the parish, when it was struggling for existence, gave liberally of their time and money to further its interests.

EAST PALESTINE, COLUMBIANA COUNTY.

OUR LADY OF LOURDES' CHURCH.

East Palestine is a town of about 3,000 inhabitants, near the Pennsylvania State line. Coal mining, sewer tile and pottery works are the chief industries. In July, 1880, the Catholics of the place, then numbering about twenty-five families, mostly poor, were organized as a congregation by the Rev. Clement H. Treiber. Previous to July, 1880, they were identified with the parish of St. Rose's, at Cannelton, five miles distant, in the diocese of Pittsburgh. From 1872 until 1880 the Rev. E. W. J. Lindesmith attended East Palestine from Leetonia on week days, and said Mass in private houses. In August, 1880, Mr. T. Chamberlain donated a lot to the parish at the corner of W. Walnut and Clarke streets. In September of the same year the erection of a frame church, 32 x 60 feet, was begun on it under the direction of Father Treiber. When finished (in 1882) it cost \$3,500. Father Treiber said Mass in it for the first time on January 23, 1881. Neatly frescoed, and tastily furnished with altar, pews, and stained glass windows, the church is a credit to its builder and to the parish; it was dedicated to Our Lady of Lourdes, by Bishop Gilmour, on June 10, 1883. East Palestine was attended from Salem by Father Treiber from September, 1881, until June, 1887. In January, of the same year, he secured a two-acre tract of land about two miles from the church for cemetery purposes. Father Treiber was succeeded at East Palestine and Salem by the Rev. W. J. Finucan, whose pastorate, owing to ill health, was of short duration, from June to December, 1887. In January, 1888, he was succeeded by the Rev. Francis Senner, who attended East Palestine at first semi-monthly, and later monthly, on Sundays, until his transfer to Louis-

ville, Stark county, in 1897. He left the Mission in a flourishing condition as to temporals and spirituals, and without debt. The Rev. G. C. Schoenemann, of Salem, next had charge of the Mission, giving it the same attendance as it had before, until June, 1898, when the Rev. Joseph J. Clarke was appointed first resident pastor of East Palestine. He remained till January, 1899, when the Rev. Edward Reagan was appointed his successor. One of Father Reagan's first acts was the purchase of a new site for the church and a proposed pastoral residence, in a more eligible location. The ground, situate on Main street, with a frontage of 120 feet and a depth of 190 feet, was bought in the summer of 1899, for \$1,250, and paid for in a few months. Father Reagan's health failing, he was obliged to pass the following winter in a milder climate. The Rev. D. Shunk, C. PP. S., supplied his place till his return in the latter part of March, 1900, with health unimproved. He died on April 11, less than a fortnight later. The remains of the good priest were taken to his former home in Philadelphia for interment. Until the appointment of his successor, the Rev. John J. Boyle, in June, 1900, East Palestine was again attended from Salem. Father Boyle's stay was short—until his death, December 5, 1900. His successor is the present incumbent, the Rev. Joseph Barth. The parish now numbers about 50 families. It has been found impossible thus far to establish a parish school owing to the fact that most of the children live too far distant, in the surrounding country.

Mr. H. A. Gray, a convert and a prominent citizen, is the leading spirit in all movements for promoting Catholic interests in East Palestine.

EDGERTON, WILLIAMS COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity at Edgerton begins with the year 1865, when the Rev. Nicholas Kirch, at the time resident pastor of Stryker, was appointed to take pastoral charge of the few Catholic families then residing there. Previous to that time they were identified with Clarksville, two miles distant, and attended from Defiance by the Revs. A. I. Hoffel and A. Magenmann. With the

organization of the Mission of Edgerton that of Clarksville ceased, as both were united into one Mission. Under the direction of Father Kirch the present frame church (40 x 60 feet) was commenced in 1865 and finished the following year. It was built on lots donated for a church site. During the pastorate of Father Kirch considerable trouble arose between him and the councilmen in regard to the transfer of title to the Bishop. In consequence of this trouble Father Kirch, who had been gravely insulted by the "trustees," was removed by Bishop Rappe. In December, 1867, the Rev. Peter Becker was appointed his successor and first resident pastor. He also had to face the same trouble as did Father Kirch. But as he insisted on compliance with the diocesan law regarding the title to church property, and threatened to ask for his removal unless the opponents, and so-called "trustees," yielded, they finally gave Bishop Rappe the required deed, in September, 1868. The church was not dedicated however until June 12, 1881, Bishop Gilmour performing the ceremony. In 1868 Father Becker secured a two acre tract of land for a cemetery, which is still in use. In 1869 the present pastoral residence, also a frame building, was erected at a cost of about \$1,800. Owing to insubordination on the part of a number of parishioners, the church was closed in 1878, for nearly two months. Since that time peace and harmony have prevailed in the parish.

In 1893, during the pastorate of Father Pfyl, the church was enlarged, entirely remodeled, and made quite attractive in appearance, at a cost of about \$1,600. On October 28, of the same year, it was re-dedicated by Bishop Horstmann.

St. Mary's congregation is composed mostly of farmers, and has never been of sufficient numerical strength to support a parish school.

The following priests had pastoral charge of Edgerton: The Revs. N. Kirch (from Stryker), 1865-67; P. Becker, first resident pastor, December, 1867, till March, 1869; J. Eyler (from Stryker), March, 1869, to February, 1870; C. Braschler, resident pastor, from 1870-73; J. G. Vogt, 1873-75; G. Peter, 1875-79; A. Mertes, 1879-83; J. H. Kleekamp, 1883-87; T. S. Major, 1887-92; F. J. Pfyl, 1892-97; A. B. Stuber, 1897-98; F. J. Pfyl, a second time, from June, 1898, to January, 1899. The present pastor, the Rev. P. A. Schritz, has had charge since January, 1899.

ELMORE, OTTAWA COUNTY.

ST. PATRICK'S MISSION CHURCH.

The Catholics at Elmore were attended from Toledo for some years prior to 1872, and Mass was celebrated in the house of P. Higgins. There is however no record of the names of the priests, or when first they attended Elmore as a Station. The first resident pastor was the Rev. F. Davy, who had charge of Elmore and several Missions, from April to August, 1872, when he was succeeded by the Rev. William McMahon, present pastor of St. Bridget's, Cleveland. In April, 1873, Father McMahon bought a fine corner lot on which stood two frame buildings that had been used for public school purposes. The larger of these buildings was transformed into a church and the other into a comfortable parochial residence. The property and necessary changes in the buildings cost \$2,800. All but \$200 of this sum was paid during the pastorate of Father McMahon. He was succeeded by the Rev. H. Kolopp in August, 1874, and he in turn by the Rev. J. Klute, in January, 1876. Aided by the generous Protestants of the village and by his own small parish Father Klute paid off the balance of the church debt. In July, 1880, the Rev. Gustave H. Rieken succeeded Father Klute. His successors, as resident pastors of Elmore, were the following priests: The Revs. Joseph J. Clarke, October, 1885, to June, 1886; John W. Malecha, August, 1886, to September, 1888; W. J. Smith, September, 1888, to January, 1889; J. P. O'Connor, from February to August, 1899, when Genoa became the residence of the priest attending Elmore. It continued to be a Mission of that place until May, 1896, when it was attached to Gibsonburg as a Mission, and since then has so remained. Elmore was attended from Genoa by the Rev. W. S. Kress from July, 1891, till January, 1892. For nearly two years Elmore had no priest. It was then attended from Toledo for a few months by the Rev. T. F. McGuire and later by the Jesuit Fathers, G. Burkard and A. Steffen, until May, 1896. The Mission was next attached to Gibsonburg, as above stated, and placed in charge of the Rev. P. A. Schritz. He was succeeded by the present pastor, the Rev. Leo L. Broens, in January, 1899. Owing to the much reduced Mission, Elmore is now attended monthly on week days.



ST. MARY'S CHURCH (1st and 2nd), ELYRIA.

During the pastorate of Father Malecha the church was destroyed by fire, on May 20, 1888. Father Smith, his successor, rebuilt the church, which is now in use. It is a small but very neat edifice (24 x 42 feet), of old English architecture, and cost nearly \$1,700. Father Kröss supplied it with pews which were used in old St. Ann's church, Fremont, and donated to the Mission of Elmore, which at present numbers only seven families. It is a question of only a short time when the Mission will have to be abandoned, as Elmore offers no inducement for an increase of its Catholic population.

ELYRIA, LORAIN COUNTY.

ST. MARY'S CHURCH.

Elyria, one of the most beautiful towns in Northern Ohio, and noted for its charming river scenery, was founded by Heman Ely, a native of Massachusetts. With his family and some servants he settled in that part of Lorain county in 1817; it was then an unbroken forest. In a short time other New Englanders cast their lot with these pioneers, bringing with them not only their Yankee shrewdness but also their bigotry against Catholics. This un-American spirit remained among them and their descendants for many years, and showed itself in a marked degree when Catholics began to settle in Elyria and its vicinity. This was about the year 1845, when the first Catholic Irish and German families established homes there. Although this Puritanic opposition of the Protestants of the village was annoying to the Catholics at first, later it spurned them on all the more to live up to their Faith, for the profession of which they suffered "refined persecution." In 1845 Bishop Purcell visited a number of missions in Northern Ohio, among them also Laporte, near Elyria. His fame as a pulpit orator and lecturer was widespread, even at that early day. Hence on the occasion of that visit he was invited by Mr. L. C. Boynton, a Protestant and the deputy sheriff of Lorain county, to lecture in the court house at Elyria on any Catholic subject he might choose. At the same time he was informed of the sad condition of the small and despised Catholic population of that town. He gladly accepted the invitation, and his lecture pleased his non-

Catholic audience so much that a Baptist deacon invited the Bishop to lecture in the Baptist meeting-house at Elyria. This aroused a storm of indignation among the Protestant element of the town, but the lecture was delivered and had a salutary effect on his audience. The Bishop then arranged to have a priest look after the spiritual interests of the Catholics at Elyria, by sending them the Rev. Peter McLaughlin, at that time stationed at Cleveland, 25 miles distant. In 1846 he was replaced by the Rev. Maurice Howard, who attended Elyria as a Station until 1849, when the Very Rev. Vicar General DeGoesbriand succeeded him. Following the custom of his predecessors, he visited Elyria once a month on week days, and said Mass in private houses. At this time there were about fifteen Catholic families in Elyria. From November, 1851, until May, 1853, the Rev. William O'Connor, Father De Goesbriand's successor, attended Elyria as a Station, from Cleveland. During this period the Rev. Jacob Ringeli, a Sanguinist Father, also looked after the spiritual welfare of the Germans who formed a considerable part of the growing Catholic population. In May, 1853, the Rev. Michael Healy was sent to Elyria as the first resident pastor, with charge of a number of missions and stations in Lorain and Huron counties. In May, 1854, he secured a plot of land, 4 x 12 rods, at the corner of Middle avenue and Fourth street, which has long since developed into a very attractive part of the town. In spite of bigotry which still displayed itself from time to time, he built on the above mentioned land a small frame church, or chapel. Upon its completion, in the summer of 1854, the use of private houses for Mass ceased. Father Healy was succeeded in March, 1859, by the Rev. Robert A. Sidley in the pastorate of Elyria. He was obliged to enlarge the church, as the congregation had outgrown its place of worship. He made the addition spacious enough to provide for a school room in the rear of the building. The school was placed in charge of a lay teacher. In the summer of 1859 Father Sidley built the pastoral residence, a frame structure, which, though since considerably remodeled, still serves its purpose. Father Sidley was transferred to Sandusky, in April, 1863, and Elyria was left without a resident pastor until the following July, the parish being attended meanwhile from the Cathedral. The Rev. Francis A. Sullivan was then appointed Father Sidley's successor. He was in poor health and

death cut short his pastorate less than eight months after he arrived in Elyria. He died of tuberculosis on February 3, 1864. With Father Sullivan's demise, the parish was again without a resident pastor—this time for one year. Meanwhile it was attended from the Cathedral and Seminary at Cleveland, till the following July, and from Norwalk, by the Rev. T. F. Halley, till January, 1865. In February, 1865, the Rev. Charles Griss was appointed to Elyria, but remained only until the following September, when he returned to Perrysburg, his former pastorate. His successor was the Rev. Louis Molon, who had charge of the parish from September, 1865, until April, 1880. During his stay in Elyria he added to the church property, by the purchase of two fine lots, located diagonally from the church. He also enlarged the church considerably, making its length 110 feet, about thrice its original size, when built in 1854. He secured a large bell and an organ; also the old Town Hall, which he had moved on one of the vacant church lots and remodeled it so as to serve as a school building. In March, 1880, he was stricken with paralysis and thus became disabled for further pastoral work. He died at Elyria, November 16, 1880. His successor, the present pastor, the Rev. John T. Schaffeld, took charge of the parish on May 13, 1880. During the intervening six weeks the Rev. G. F. Houck attended Elyria from Cleveland.

When Father Schaffeld had the parish affairs fully in hand he felt that the old church had outlived its sacred use, and that a new, larger, and better edifice was a necessity. After some difficulty he convinced his parishioners of that fact and soon received generous subscriptions. He chose for the site of the new church the lots Father Molon had bought for that purpose in 1867. Work on the new church was begun in the spring of 1883, and on Sunday, July 22, of the same year, Bishop Gilmour laid the corner-stone. The edifice was completed three years later. Bishop Gilmour dedicated the beautiful brick structure on Sunday, June 13, 1886. The church faces Middle avenue, is 126 feet long, 50 feet wide, and 62 feet in the transept. It is tastily frescoed, furnished with fine altars, pews, has artistic stained glass windows, and cost about \$35,000. On the day of its dedication a debt of only \$5,000 remained, which was cancelled by the end of the year 1890. Father Schaffeld secured the property lying in the rear of the

church, the purchase price being \$2,600. The house on it was made the Sisters' residence. He also bought a large bell weighing nearly 3,000 pounds, had the church organ enlarged, and the old church remodeled so as to serve as a school. He is at present raising a subscription for a \$15,000 brick school to be commenced in 1901.

Until 1886 the parish school was conducted by lay teachers. In September of that year it was given in charge of Sisters of St. Joseph, assisted by one lay teacher. In September, 1897, they were succeeded by four Sisters of Notre Dame, who are still in charge. The enrollment is now about 200 children.

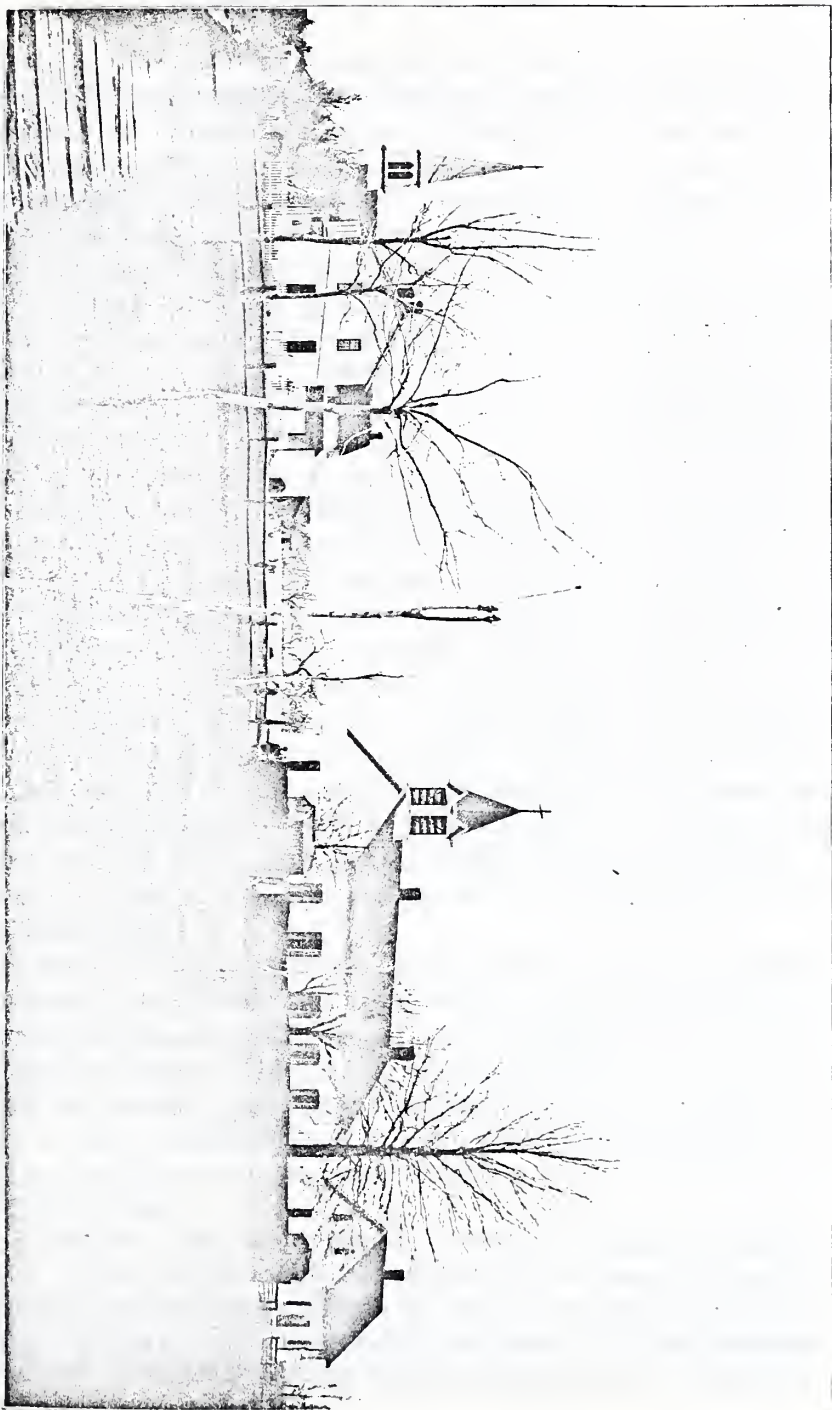
The parish is in excellent condition, spiritually and financially. One of the most prominent members, one who deserves recognition as well for his generosity as for valuable aid which he rendered in the temporal affairs of the parish, was Mr. Jacob Waldeck, who died a few years ago. Mr. Severin Ott also deserves recognition, for like reasons.

EUCLID, CUYAHOGA COUNTY.

ST. PAUL'S MISSION CHURCH.

About the year 1855 a number of Catholic laborers who were employed in the construction of the Cleveland, Painesville and Ashtabula Railway—now a part of the great "Lake Shore" system—settled in the village of Euclid, in Euclid Township, so as to be near their work. These, together with a few small farmers, were obliged to go to Cleveland, ten miles distant, to fulfil their religious obligations. In 1860 they petitioned Bishop Rappe to send them a priest to look after their spiritual wants. He sent them the Rev. Edward Hannin, then a curate at the Cathedral. For a short time Father Hannin said Mass in private houses. In 1861 he secured a one-acre lot on the outskirts of the village, although the deed was not given until November, 1862. During the summer of that year, he built on it a neat frame church, 34x60 feet, and the Apostle St. Paul was chosen as its patron saint. The church cost about \$1,200 and, humble though it was in appearance, it was looked upon at that time as a great effort on the part of the Catholics of Euclid, who were few in number and in reduced circumstances.

ST. PAUL'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, EUCLID.



Mass was celebrated by Father Hannin in the church for the first time, in November, 1861. In April, 1862, he was succeeded in the charge of the Mission by the Rev. F. Salaun, at that time rector of the Diocesan Seminary. He visited Euclid every second Sunday for two years—until August, 1864, when ill health obliged him to resign the Mission, as well as the rectorate of the Seminary. The Rev. Anthony T. Martin, one of the Seminary professors was then given charge of Euclid as a Mission. One year later (August, 1865), he was appointed resident pastor of the place, and held that position until his death, November 24, 1899. During this long period of service Father Martin discharged his pastoral duties most faithfully, and that very often under the most trying circumstances. Besides attending to Euclid he had also the care of many Missions and Stations, the more prominent among the former being Collinwood, Willoughby and Mentor. After taking charge of Euclid his first effort was directed towards securing a pastoral residence, and to purchase land for a cemetery. The residence, a plain frame building, cost about \$1,000. The plot of land upon which it stood when bought, as also the cemetery, cost the same sum. The land then comprised about seven acres, part of which was sold later. It was deeded to the church on August 1, 1865. After Father Martin had paid for the cemetery and the pastoral residence he built a frame school, in 1866, at a cost of \$650. The school was opened on January 6, 1867, and was supported for twenty-six years when, for lack of sufficient attendance and means, it had to be closed in 1893.

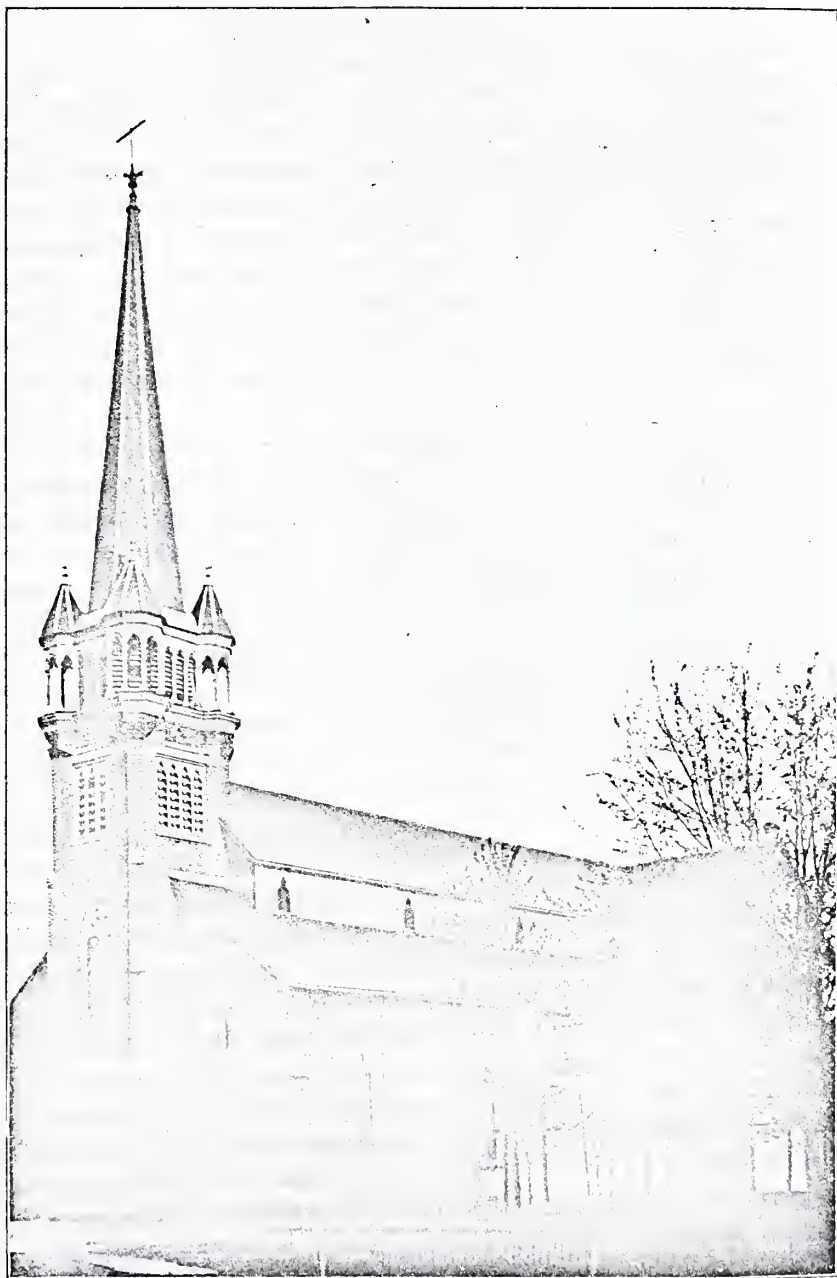
In the summer of 1888 the church was moved from its original location to its present one. An addition was then built to the church making its width 34 feet, and its length 85 feet, with a transept of 45 feet. The old church lot was sold in May, 1888. In 1893 the present pipe organ was bought, and in the following year a public vault was erected in the neatly kept cemetery. All the above mentioned improvements were paid for shortly after they were made.

The Rev. John W. Bell succeeded Father Martin in January, 1900. Owing to the steady decrease of the congregation, and the growing importance of Collinwood, Euclid was made a Mission of the latter place at the close of the year 1900. It is now attended as such by Father Bell every Sunday and Holyday of obligation.

FAIRPORT, LAKE COUNTY.

ST. ANTHONY'S MISSION CHURCH.

Although Fairport is one of the oldest harbors on the southern shore of Lake Erie, its Catholic history dates back only to about the year 1887. By that time the works on the docks and the shipping interests had induced a number of Irish-Americans, Slovaks, Hungarians and United Greeks to settle there. In 1887 Fairport was assigned to Painesville, three miles distant, as a Station and Mass was said occasionally in private houses. In the same year permission was granted by Bishop Gilmour to purchase a lot for a church site, as it was then supposed the Catholics at Fairport were able to build and support a place of worship. The project however ended in failure. Those who attended to their religious duties at all, and they were few, did so by going to Painesville or Cleveland. In June, 1898, the Rev. G. I. Bergan, resident pastor of Willoughby, was commissioned to take charge of Fairport, which now had a polyglot Catholic population of the above mentioned nationalities, amounting to about eighty-five families. Of the Slavic race and its branches there were about seventy families, the others being Irish or of Irish descent. By December, 1898, they had collected about \$700 for the purchase of an acre of land, located in a desirable part of the pretty village. The land was bought in January, 1899. It is located on Fifth street and covers the block bounded east and west by Eagle and Plain streets. Meanwhile Mass was said by Father Bergan in the only available place in Fairport—a public hall, owned by a saloon-keeper. The majority of the faithful did not approve the use of the hall, and therefore urged the erection of a church on the site already secured. More funds were accordingly raised for the purpose. The building was commenced late in the fall of 1899. Bishop Horstmann blessed its foundation on November 12, of the same year. The church, dedicated on July 15, 1900, by the same Prelate, is a very neat frame structure, of Gothic architecture. It is 40 feet wide by 80 feet long, and cost about \$5,000. It has pretty stained glass windows, two of which were donated by Bishop Horstmann, and that over the main altar, by the pastor. The Revs. Charles Boehm and J. Brunkala, of Cleveland, attend the Slavic portion of the Mission. It has not been found possible thus far to establish a parish school.



ST. MICHAEL'S CHURCH, FINDLAY.

FINDLAY, HANCOCK COUNTY.

ST. MICHAEL'S CHURCH.

The Rev. Joseph McNamee, pastor of St. Mary's Church, Tiffin, was the first priest to attend to the spiritual wants of the Catholics of Findlay, which at that time—1839—was a small village, although, then as now, the county seat of Hancock county. Bishop Purcell makes mention of his first visit to Findlay, in a communication published in the *Catholic Telegraph*, of December 12, 1840. He says that he and the Rev. Father Henni "were agreeably surprised to find more Catholics than they believed to reside there. 'Church' was held at Mr. Engelmann's house, a friendly Protestant, married to a Catholic lady from Emmitsburg."*

Father McNamee was succeeded by the following priests who attended Findlay as a Station: The Rev. P. A. Capeder, and other Sanguinists residing at New Riegel (Wolf's Creek), 1844-1848; the resident pastors of St. Mary's, Tiffin, Rev. Maurice Howard, 1848-1850; Louis Molon, 1851-1852; Michael O'Sullivan, 1852-1859. The Rev. Joseph L. Bihn, of St. Joseph's Church, Tiffin, alternated with Father O'Sullivan in attending Findlay semi-monthly, from July, 1856, until February, 1859, and from that time till November, 1859, he had sole charge and made monthly visits. Mass was said in the homes of John Engelmann and John Julien, where there was always a welcome for visiting priests. In 1856 Father O'Sullivan built the first church—a small frame structure, 20 x 40 feet. It stood on a lot fronting on Hardin street. It was dedicated to St. Michael the Archangel, on October 2, 1860, by Vicar General Luhr. In November, 1859, the Mission of Findlay received its first resident pastor in the person of the Rev. John M. Rötzer, who in 1861 built an addition to the front of the church, to be used exclusively for divine worship, and an addition to the rear, to serve as a school. He then fitted up the old church as a pastoral residence. However, the remodeled building, serving a triple purpose, was destined to stand but for a short time; for, hardly had it been paid for, when, on February 14, 1866, during the pastorate of Father Dechant, it caught fire from a

*About twenty years later Mr. E. was received into the Church by Bishop Rappe, and till his death, a few years ago, was a faithful member of the parish. Two of his daughters are Sisters of Charity, in Cleveland.

defective flue in the school room and was burned to the ground.* In March, 1862, the Rev. Henry Behrens succeeded Father Rötzer, and the Rev. Michael Dechant succeeded Father Behrens in July, 1863. The destruction of their parish buildings was a severe blow to the small and struggling congregation—a blow from which they did not recover for many years. Father Dechant then engaged what was known as Schwab's Hall, to hold divine services there for a time; it was used until November, 1868. In March, 1865, two acres of land were deeded to Bishop Rappe for a cemetery; it had been in use for some years prior to that time, and still serves as such. Shortly after the above mentioned fire Father Dechant bought two lots in a more desirable part of the town, at the intersection of Main-Cross street and Western avenue. The deeds for the lots were not given however until April, 1868. The foundation for the new church was begun in the summer of 1866. The cornerstone was blessed by Bishop Rappe in September, of the same year, but before the superstructure was commenced, Father Dechant was transferred to Navarre, in June, 1867, and the Rev. E. J. Vattmann was appointed his successor. Father Vattmann had the exterior of the church finished, with the exception of the tower and cornice. It is the edifice now in use. Its dimensions were 45 feet in width and 90 feet in length. At the time it was first used, November, 1868, (unfinished, interiorly) it cost about \$6,000. Father Vattmann was succeeded by the Rev. Nicholas Flammang, who had pastoral charge from September, 1869, until August, 1870, when Findlay was made a Mission of Fostoria. The Rev. John B. Jung was appointed resident pastor of Findlay in March, 1871. Shortly after his arrival he raised means for the erection of a pastoral residence, rented houses having served as such since the destruction of the former residence, by fire, in 1866. The building, a plain brick structure, was finished shortly before his departure, in October, 1878, when Findlay was again attached to Fostoria as a Mission, in charge of the Rev. M. Arnoldi. In March, 1879, the Rev. G. Rudolph was sent to Findlay as resident pastor. He was removed and suspended in March, 1881. On his removal the present pastor, the Rev. Henry Dörner, was appointed to succeed him. During the following seven years no improvements were made on the church property. About 1888

* *The Catholic Telegraph*, February 10, 1869.

Findlay's population began to increase very rapidly, owing to the discovery of natural gas in and near the town, which offered inducements to many branches of industry, such as glass works, etc., to locate there. Of this increase St. Michael's Church, of Findlay, got its fair share. For some strange and unexplained reason, St. Michael's was then, as it is now, the only Catholic church within the limits of Hancock county. This can be said of no other county of the thirty-six, within the diocese of Cleveland.

Between 1881 and 1889 the parish had more than doubled in size. This necessitated enlarging the church, which was done in 1889, by building an addition of 45 feet to the rear. At the same time the interior was entirely remodeled and tastily ornamented. The old windows were replaced by new ones of artistic stained glass; ten graceful columns were placed in position to support the arched ceiling; the walls were neatly frescoed—all at a cost of nearly \$11,000, and paid for within a few years after the completion of the improvements. The enlarged and remodeled church was rededicated by Mgr. Boffi, V. G., on Sunday, August 10, 1890.

The parish school now also needed greater and better facilities to properly accommodate the increased attendance. This was accomplished in 1894, when at an outlay of about \$9,000 a handsome brick school building was erected on lots located at the intersection of Adams street and Western avenue. The school was in charge of lay teachers from its opening, during the pastorate of Father Rötzer, till the completion of the new building, in September, 1895. It was then placed under the direction of four Sisters of Charity, of Cincinnati; the number is now (December, 1900,) increased to seven. The school is in excellent condition and has at present an enrollment of about 200 children.

In 1895 Father Dörner bought a house and lot for \$2,200, and had the house remodeled to some extent to serve as his own residence. It is located immediately east of the school. The Sisters now occupy the former pastoral residence which is in close proximity to the church, on Main-Cross street. It was enlarged and remodeled in 1896.

The parish numbers nearly 200 families. It has excellent church property and is without incumbrance.

FLORENCE, WILLIAMS COUNTY.

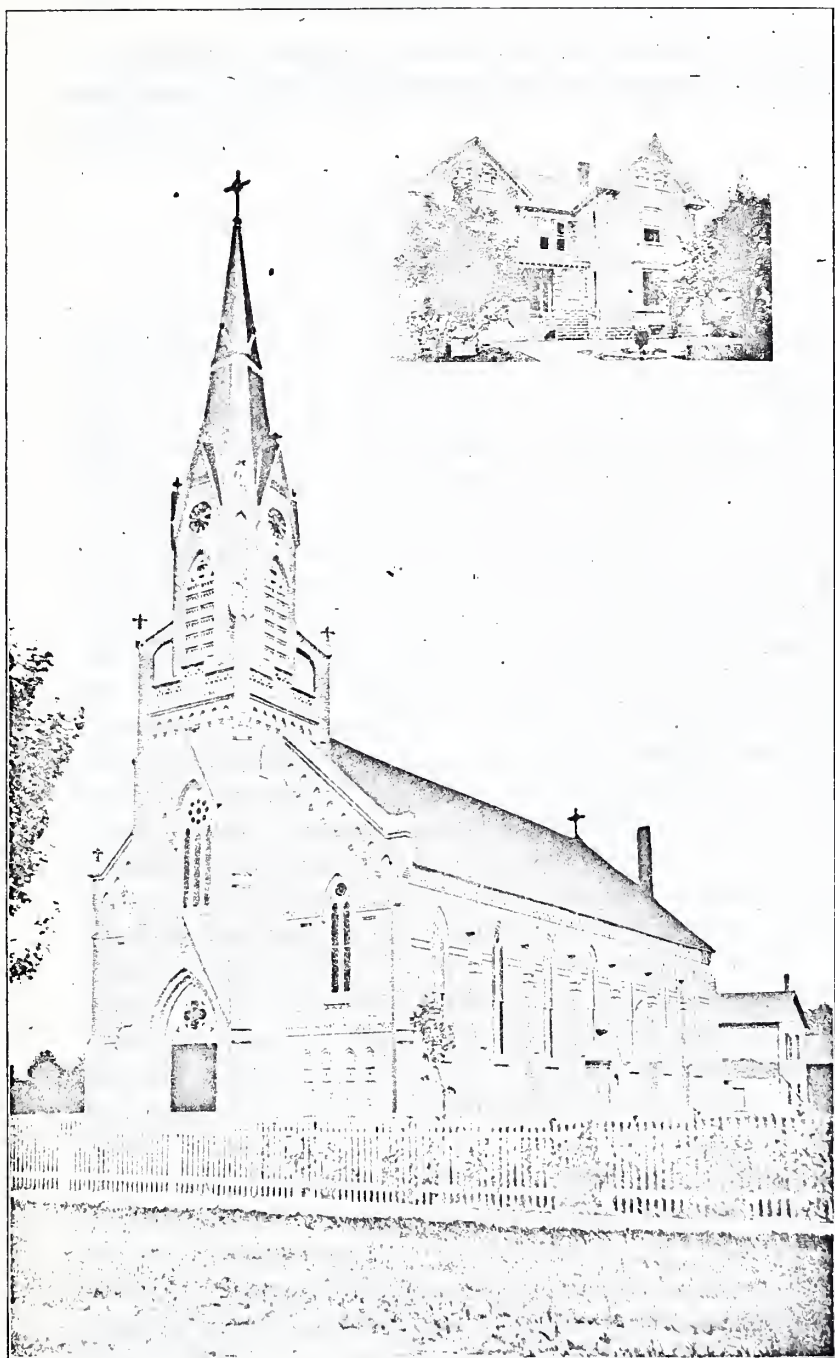
ST. JOSEPH'S MISSION CHURCH.

In 1864 eight Catholic families living in Florence Township obtained permission from Bishop Rappe to build a church for themselves. Prior to 1864 they were identified with the congregation at Edgerton. For a short time they attended Mass in the village of Clarksville, which for a number of years was in charge of the pastors of St. John's, Defiance, as a Station, but has long since ceased to exist as such. The church, a frame structure, was built in 1865, under the direction of the Rev. N. Kirch, resident pastor of Stryker; it cost about \$2,000. The two-acre plot of ground on which it stood was a donation of Charles Frey. The title was held by "trustees" until June 11, 1868, when it was transferred to Bishop Rappe, as required by diocesan law.

Florence (also known as Blakeslee) has been a Mission of Edgerton, since December, 1867, with the exception of a few months—from June, 1898, to January, 1899, when it had its first and only resident pastor in the person of the Rev. F. J. Pfyl.

In March, 1881, during the pastorate of the Rev. A. Mertes, the church was set on fire by an incendiary and totally destroyed. As the insurance had just expired the congregation had to bear the loss. An addition was built to the frame school house, which thus served as a temporary place of worship. Under the direction of the Rev. J. H. Kleekamp, who succeeded Father Mertes, in August, 1883, the present neat brick church was built. It is 40 by 80 feet in size, of Romanesque architecture, and has all the necessary adornments and furnishings to make it attractive, both without and within. It cost \$5,000, and was fully paid for on the day of its dedication by Bishop Gilmour, May 27, 1887. This gratifying result was due to the prudent management of the pastor and the generous assistance of his small but spirited congregation, composed of about 50 families—all German farmers. During the pastorate of Father Pfyl the present beautiful high altar was bought and paid for.

A few years ago the parish school, organized in 1874, had to be closed because the small attendance of children—owing to distance—did not warrant the expense of engaging a teacher any longer.



ST. JOSEPH'S CHURCH AND PASTORAL RESIDENCE, FT. JENNINGS.

The Rev. Philip A. Schritz has had charge of the Mission since January, 1899, and attends it every Sunday, from Edgerton, six miles distant.

FORT JENNINGS, PUTNAM COUNTY.

ST. JOSEPH'S CHURCH.

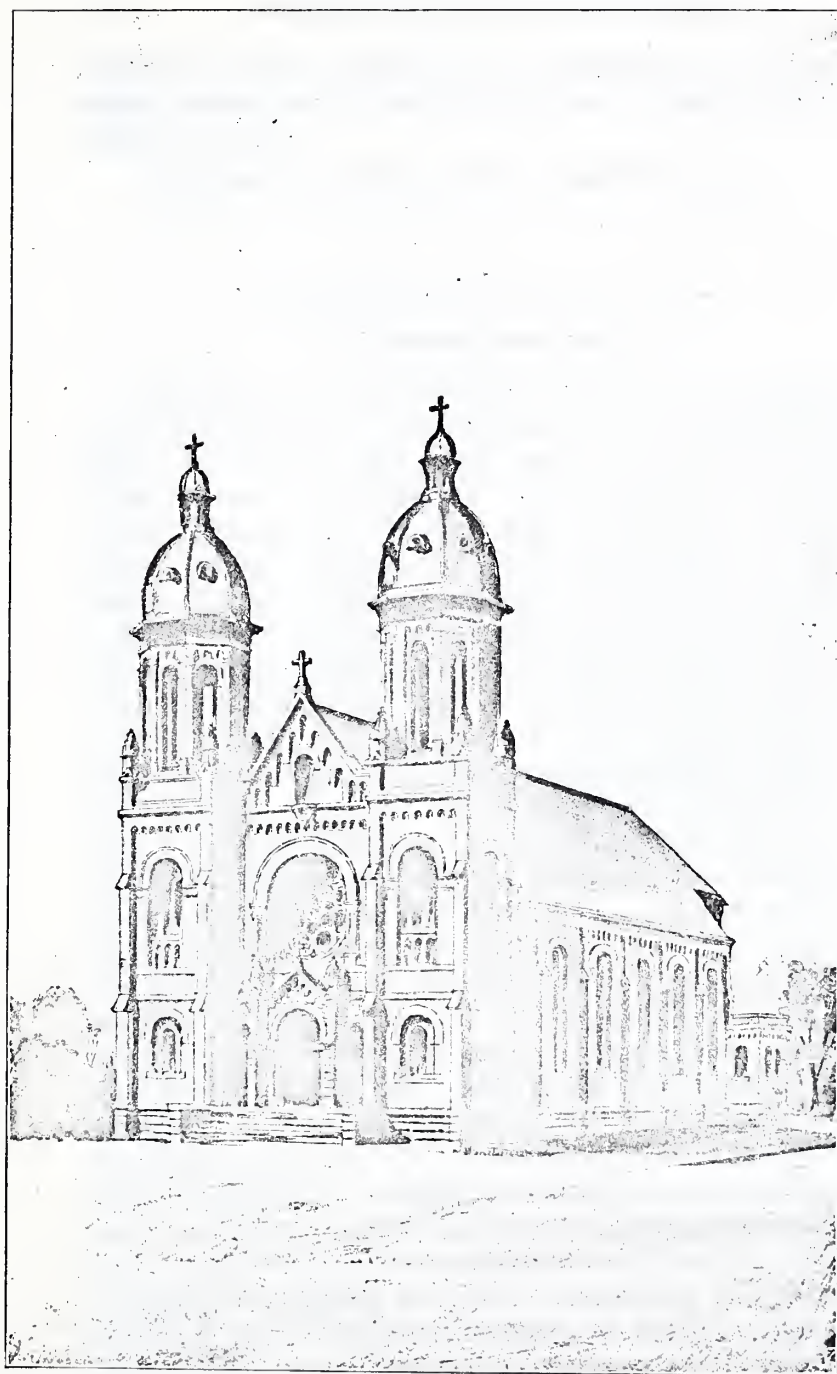
The village of Fort Jennings received its name from a stockade erected there by Col. Jennings in 1812. Its location on the north bank of the Auglaize river is indeed beautiful. The first Catholic family which settled within the limits of the present village was that of J. F. Wellmann. Mr. Wellmann came to Fort Jennings from his native Germany, in 1830, for the purpose of founding a Catholic German colony. He bought several sections of Government land, which he had surveyed into smaller portions. These he sold on easy terms to a number of his countrymen whom he induced to locate in that part of the unbroken forests of North-western Ohio. As the soil proved most productive, other sturdy and thrifty German farmers, chiefly from the Grand Duchy of Oldenburg, bought land and settled in the immediate neighborhood of the village. Among these early settlers were Henry J. Böhmer, Ferdinand H. Gerking, and Ferdinand Von der Embse. These became prominent in Catholic affairs later on and were generous benefactors of the Church. The Rev. William Horstmann, resident pastor of Glandorf, 18 miles distant, attended to the spiritual wants of the people of Fort Jennings, from 1834 to 1840, holding services in private houses during that period. In 1840 the Catholics and Protestants of Fort Jennings built a log house, to serve for church and school purposes. It was agreed that the former should have its use for church services in the forenoon, on Sundays, and the latter, in the afternoon; the school was to be used jointly. This very unusual arrangement, made with the sanction of Father Horstmann, remained in effect for about fourteen years. In 1840 the Rev. Henry Herzog was appointed the first resident pastor of Fort Jennings, but remained less than one year. Father Horstmann therefore took charge of his former Mission again, and attended it till his death, in February, 1843. His successor at Glandorf, the Rev. George Böhne, also attended

Fort Jennings, from February, 1843, until 1848, when he was appointed resident pastor of the place. This position he held till he died, September 20, 1860. Fort Jennings was then attached to Delphos as a Mission, and attended by the Rev. F. Westerholt from October, 1860, until March, 1861, when the Rev. Joseph Goebbels was appointed resident pastor; he remained until 1864. His successors were the following priests: The Revs. H. E. Hämers (1864-66); C. Viere (1866-67); M. Müller (attended from Ottoville, 1867-70); L. Zumbühl (1870-73); C. Barbier (September, 1873, until his death, August 23, 1876); J. A. Michenfelder (August, 1873, to May, 1879); G. Peter (May, 1879, to June, 1881); J. Heidegger (June, 1881, to November, 1888); C. Braschler (November, 1888, to May, 1899); and the present incumbent, M. Arnoldi, since May, 1899.

Bishop Purcell visited Fort Jennings for the first time in 1845. He saw that the above mentioned log house was little adapted for divine service and so urged the erection of a suitable church. Father Böhne, then in charge, was most desirous of building the much needed church at once, but was not seconded by his people. In 1852 he finally succeeded in raising enough money to begin and pay for the foundation of a brick church, 40 x 60 feet. Two years later it was completed at a cost of about \$2,000. It was dedicated to St. Joseph, on December 24, 1854. Although plain, and without any architectural adornment, it served its purpose till the erection of the present beautiful brick church. This was begun during the pastorate of Father Heidegger, in the fall of 1882, and was dedicated on May 4, 1884, by Bishop Gilmour. It cost about \$21,000. Its dimensions are: length, 132 feet; width, 55 feet. Its architecture is Gothic, and the furnishings are all of white oak. The church site—six lots, bought in 1881—is the most prominent in the village. The building fronts on Main street.

During the year 1899 the present neat pastoral residence was built of brick. It cost about \$4,000, and fronts on Water street, back of the new church.

Adjoining the church to the west is the school, which was formerly the church, built in 1854. It was remodeled for that purpose under the direction of Father Heidegger. The lay



ST. WENDELIN'S CHURCH, FOSTORIA.

teachers, of whom four are now employed, are paid out of the Public school fund, as almost the entire population of Fort Jennings is Catholic.

At present the parish numbers about 115 families.

FOSTORIA, SENECA COUNTY.

ST. WENDELIN'S CHURCH.

About the year 1843 a few Catholic families emigrated from their native Germany and settled in and near the little village of Rome, in Seneca county, later named Fostoria, for Charles W. Foster (father of ex-Governor Foster), then its most prominent citizen. About 1844 the Rev. Joseph McNamee, of St. Mary's, Tiffin, was commissioned to attend the Catholics of the place, which, with his knowledge of German, he could and did faithfully and well. He said Mass in the log cabin of James McDonald, who was the first Catholic settler in the village of Rome. He lived on West Tiffin street, near Main street. Father McNamee was succeeded, in 1847, by Sanguinist Fathers, who for twelve years attended Rome from New Riegel, then known as Wolf's Creek. They were the Revs. F. X. Obermüller and Nicholas Gales. They held services in the house of Nicholas Portz, Sr., until 1851. Charles W. Foster donated to the Catholics of the village one acre of land, by deed, dated August 3, 1847. It is the same property on which the present church, school and pastoral residence stand. On the rear portion of the land the first parish cemetery was located. During the pastorate of Father Gales, in 1849, the first church was commenced. It was a very unpretentious frame structure, 30 by 40 feet, and stood on the south end of the above mentioned land. Owing to the poverty of the people it was not completed until 1851. St. Wendelin was chosen the patron saint of the little church. The altar was of the simplest pattern, and the pews were poplar planks with wooden pegs for supports. All else in and about the church was primitive in appearance. But, withal, the faithful attendants were glad to have their own church, even though it lacked architectural finish, or ornamentation of every kind. Within its enclosure, considerably enlarged and improved

later on by Father Dechant, they worshipped for nearly twenty-eight years. The improvements cost in the neighborhood of \$1,500.

In November, 1859, the Mission was attached to Findlay, and so remained until April, 1869. The following priests had charge: The Revs. J. H. Rötzer, to March, 1863; H. Behrens, to July, 1863; M. Dechant, to June, 1867; E. J. Vattmann, to April, 1869. The Rev. Michael Pütz was then appointed first resident pastor of Rome, then re-named Fostoria, as above stated. Father Pütz remained till October, 1870, when he was transferred to Napoleon. Fostoria was then again made a Mission of Findlay. In July, 1875, with the appointment of the Rev. M. Arnoldi, as resident pastor, it ceased to be a Mission, and has continued so ever since. Father Arnoldi remained at Fostoria until May, 1886. His successors were the following priests: The Revs. Joseph P. Gloden, May, 1886, to March, 1891; Charles Griss, March, 1891, till his death, October 13, 1899; and the present pastor, the Rev. John H. Klee-kamp, who was appointed in December, 1899.

During the pastorate of Father Pütz the present frame parochial residence was built; it cost about \$1,500. The present brick church was erected under the supervision of Father Arnoldi. Bishop Gilmour laid its cornerstone July 6, 1879, and in less than six months it was under roof. Owing to the dilapidated condition of the old church, which had long since ceased to be "proof against wind and weather," the new building had to be used before its interior was completed. Mass was said in it for the first time on December 21, 1879. On Sunday, July 2, 1882, Bishop Gilmour dedicated the handsome edifice. It was a day of supreme joy for the pastor and his people. The church (46 by 101 feet) cost about \$10,000, exclusive of altars, pews and stained glass windows.

In the early spring of 1886 the foundation of the present brick school was laid under the direction of Father Arnoldi, but before the work proceeded any farther he was removed to Berwick. His successor—appointed in the latter part of May, 1886—was the Rev. Joseph P. Gloden, who brought the building to completion in September of the same year. It cost \$3,000 and replaced a small frame structure that had served as a school house since 1873, when the parish school was opened. Until September,

1887, the school had been in charge of lay teachers, but since then it has been conducted by Sisters of Notre Dame. At present (December, 1900,) nearly 200 children are in attendance.

About 1888 natural gas was discovered in the immediate neighborhood of Fostoria. It gave a new impetus to the town. Owners of extensive factories, and various industries with their many employees, were induced by the town authorities to locate there, the attraction being natural gas, as fuel, at a nominal cost. In consequence of this the population of Fostoria was increased within two years from about 3,000 to nearly triple that number. The Catholic population was also correspondingly increased, which fact necessitated the enlargement of the church. This was done during the summer of 1890, by adding a spacious sanctuary, thus affording considerably more seating capacity by vacating that part of the church which had been used formerly as a sanctuary. At the same time Father Gloden had the interior of the church entirely remodeled and frescoed in excellent taste, thus making it very attractive. These improvements cost about \$3,000. To the great regret of his parishioners Father Gloden was transferred to another charge, in March, 1891, he having been appointed pastor of Randolph, a large German parish. His successor was the Rev. Charles Griss, who in the following year had a fine pipe organ placed in the church; it cost about \$2,500. In June, 1897, Father Griss, at an outlay of \$1,500, secured a five-acre tract of land just opposite the city cemetery, and had it neatly laid out for a parish cemetery, according to the modern ideas governing places of interment. The old cemetery, in use since 1858, was abandoned in 1899.

Father Griss, in addition, had the pastoral residence, and that of the Sisters, enlarged and improved at an expense of nearly \$1,200, making both (frame) buildings meet all modern requirements.

After an illness of some months Father Griss died, October 13, 1899. Between the time of his death and the appointment of his successor, the present pastor, the Rev. J. H. Kleekamp, the parish was attended by the Rev. D. Shunk, a Sanguinist. Upon his appointment, Father Kleekamp at once called on his people to aid him in paying off the parish debt, then amounting to about \$2,000.

At the end of the year 1900 less than half of it remained; the balance, it is confidently hoped by the pastor, will be paid by June, 1901.

In a short time the church will undergo some needed improvements. They will include an entire new front, two towers, and interior decorations, all of which, according to plans submitted, will involve an expense of about \$10,000.

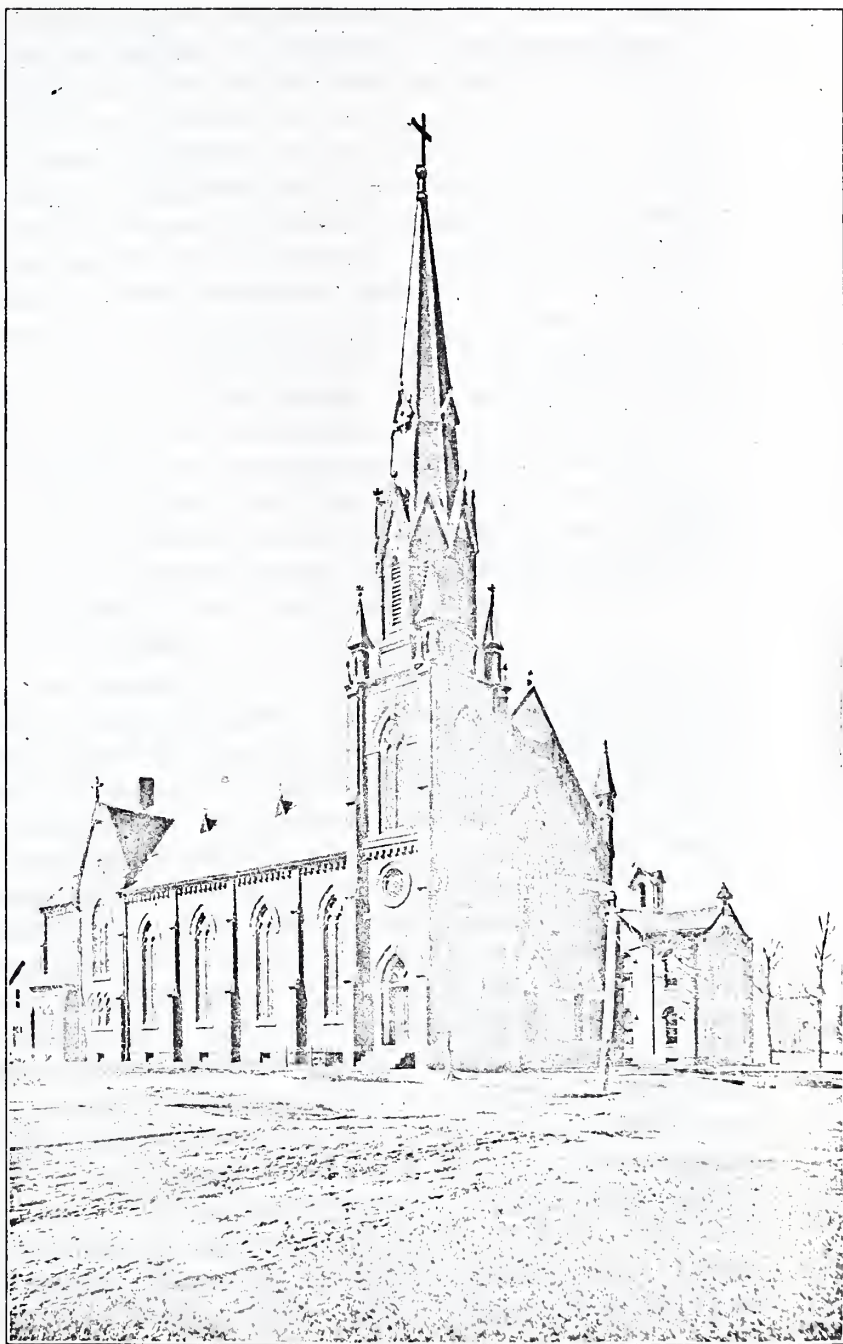
Catholicity in Fostoria had its cloudy days in the past. With poverty in the early days, and indifference, added to want of harmony, in later years, the parish had an unenviable reputation. Now the change for the better is complete, and St. Wendelin's, at present composed of about 250 families, can be truthfully classed with any parish of its size in the diocese, in point of lively faith, order and generosity.

In concluding this sketch due recognition must be given the pioneers of the Faith in Fostoria—who, "in season and out of season," were always helpful to their respective pastors in promoting the cause of religion, and the best interests of the parish. Among them the following deserve special mention: John and Theobald Omlor, Michael John, George John, Nicholas Portz, Sr., John Portz, Sr., James McDonald, Martin Kingseed and Nicholas Portz, Jr. The last two served for many years as parish councilmen.

FREMONT, SANDUSKY COUNTY,

ST. ANN'S CHURCH.

The history of Fremont (formerly known as Lower Sandusky), figured largely in Indian tradition, and in the bloody strifes that were of such frequent occurrence between the several Indian tribes occupying both sides of the Sandusky river, and the military forces under General Anthony Wayne, who defeated them in 1794. It was at Lower Sandusky the grand councils of the Wyandots were held to exterminate the white man, whenever found north or west of the Ohio river; where also their captives were subjected to that inhuman treatment so peculiar to Indian cruelty. Up to 1813 it was not safe for the white man to come to Lower Sandusky. But Indian ferocity was brought to an end by



ST. ANN'S CHURCH AND SCHOOL, FREMONT.

the decisive victory won on August 2d, of that year, by the heroism of the young and gallant Col. Croghan. With a detachment of only 160 soldiers he not only held Fort Stephenson, his military post, against a force of 500 British regulars, aided by 500 Indians, but he put them completely to rout. After Croghan's victory white settlers found this stronghold of the Indian Reserve a desirable place to live, because of its natural beauty and the advantages it offered for carrying on the fur trade. Three years later (1816) Lower Sandusky (Fremont) had a population of about 200 whites. Among these were three brothers—Joseph, Anthony and Peter Momenay—French Catholics who had fled from Detroit, Mich., to escape the cruelty of the Indians. After an absence of seven years these young Frenchmen returned to Detroit and induced John B. Beaugrand, an enterprising merchant of that place, to come to Lower Sandusky, and by his business tact encourage the white settlers. In consequence of this invitation he came in 1822, and so pleased was he with his new venture that about January of the following year he also brought his family, consisting of his wife and seven children, to Lower Sandusky.

With the coming of the Beaugrand family the history of Catholicity in Fremont began. Mr. Beaugrand was not only an enterprising citizen but also a practical Catholic. Shortly after he had settled in his new home he invited his late pastor, the Rev. Gabriel Richard, of St. Ann's Church, Detroit, to pay him a visit and bless his house, a two story building, located a short distance east of the present Wheeling & Lake Erie railway station. In the latter part of March, 1823, Father Richard came as requested, and in the Beaugrand home said the first Mass ever celebrated in the village of Lower Sandusky. His stay was for only a few days during which he also visited a few French families at La Prairie, eight miles from Lower Sandusky. After Father Richard's departure no priest visited the village for some years. On his way to Michigan, Bishop Fenwick stopped over at Lower Sandusky two or three times, between 1826 and 1831, and looked after the spiritual wants of his neglected little flock. On one of his visits he was accompanied and assisted by the Rev. S. T. Badin. The Rev. Edmund Quinn, pastor of St. Mary's, Tiffin, visited Lower Sandusky a few times in 1831. After another lapse of time, the

Redemptorist Father, F. X. Tschenhens attended Lower Sandusky from Peru, as a Station, from 1834 to 1837. During part of this time (1835-36) the Rev. E. Thienpont, from Tiffin, also visited Lower Sandusky occasionally.

In July, 1834, Bishop Purcell, accompanied by the Revs. J. M. Henni, of Canton, and F. X. Tschenhens, of Peru, paid his first episcopal visit to Lower Sandusky; and his second, in September, 1836, when the Revs. S. T. Badin and H. D. Juncker assisted him on his missionary tour through Northern Ohio.

The Rev. Joseph McNamee, of St. Mary's, Tiffin, paid a few pastoral visits to Lower Sandusky, between September and November, 1839, when the Rev. P. J. Machebeuf, stationed at Tiffin from November, 1839, to December, 1840, was commissioned by Bishop Purcell to look after many missions and stations in Northwestern Ohio. Lower Sandusky was included among these; he attended it about once a month, at first from Tiffin, beginning in November, 1839, and after that (January, 1841-45), from Sandusky.

Mass was celebrated in Mr. Beaugrand's house by all the visiting bishops and priests until 1838, and during the following year in Joseph Hunsinger's residence. Pease's Hall was then rented as a place of worship, as the Catholic population of the town and vicinity had become too large to find sufficient accommodation in private houses. This hall was used until 1843, when John Christian's turner shop was rented by Father Machebeuf and fitted up as a place of worship. Generously aided by two Protestant gentlemen, Messrs. L. Q. Rawson and A. Dickinson, sons-in-law of J. B. Beaugrand, the pioneer of Catholicity in Lower Sandusky, Father Machebeuf meanwhile raised a subscription for a church. A site was purchased on State street, for \$200, from L. Brush, who gave the deed on December 13, 1841. The church was commenced in the fall of 1843; it was a plain frame structure, 30 x 40 feet, and cost about \$2,500. Father Machebeuf said Mass in it for the first time in May, 1844, although the interior was yet unfinished. At that time the Mission comprised about thirty families, nearly half of them living on farms in the neighborhood. Most of them were in very moderate circumstances, and hence found it difficult to give much financial assis-

tance towards building the church. From 1845 until January, 1846, the Rev. P. Peudeprat, Father Machebeuf's assistant at Sandusky, had charge of a number of his Missions. Among these was Lower Sandusky, which he attended monthly, as Father Machebeuf had done for some time before. Father Peudeprat was succeeded in February, 1846, by the Rev. Amadeus Rappe, then stationed at Toledo. He at once had the interior of the church finished. It was dedicated by Bishop Purcell, to St. Ann, on June 8, 1846, the Rev. Fathers Machebeuf, McNamee and Rappe assisting at the ceremony. Needless to say, the occasion was one of great joy for the Mission and its pastor. Father Rappe had as his assistant, in the attendance of his vast missionary field in Northwestern Ohio, the Rev. Louis De Goesbriand, who visited Lower Sandusky from the latter part of 1846 until his transfer to Cleveland, in 1848. The Rev. Maurice Howard, of Tiffin, was then in charge for a few months, until August, 1848, when the Rev. William L. Nightingale was appointed first resident pastor of St. Ann's church, at Lower Sandusky, about that time re-named Fremont. During his pastorate, which lasted until the early part of 1850, a frame house, located at the corner of Croghan and Wood streets, was bought for his residence; the purchase price was \$700. About 1849 the grade of State street was lowered considerably, in consequence of which it was difficult to reach the church which had been built on an eminence. This necessitated also the lowering of the lot on which the church stood, to suit the new grade.

In 1850 the Rev. A. Carabin succeeded Father Nightingale, and remained in charge until July, 1852, when, stricken with paralysis, he was obliged to give up all pastoral work. His successor was the Rev. Thomas J. Walsh, who remained till June, 1856, when he was replaced in the following month by the Rev. John Roos. About this time the German members of St. Ann's asked Bishop Rappe's permission to organize a separate parish. His refusal to grant their petition caused much ill feeling. Finally, about April, 1857, it led to open opposition against the Bishop, in consequence of which he withdrew Father Roos from St. Ann's the following April, leaving the parish without a pastor. Meanwhile the Germans organized, collected funds, bought lots and

built a brick church, at a cost of about \$7,000, making the new property far more valuable than the old. After nearly six months Bishop Rappe found the seceders from St. Ann's still determined to have a German parish—to be known as St. Joseph's. He finally yielded to their wish and sanctioned their organization in December, 1857, by appointing a pastor for them, in the person of the Rev. Louis Molon, who at the same time was charged with St. Ann's as a Mission. The Rev. George Peter was appointed Father Molon's assistant in July, 1859, and besides aiding him in the pastorate of St. Ann's, also attended a number of neighboring missions. Father Molon's stay at St. Joseph's was not peaceful; hence, weary of strife, he severed his connection with St. Joseph's in March, 1861. Bishop Rappe then assigned to him the pastorate of St. Ann's. This position he held until July of the same year, when the Rev. Michael O'Neill was appointed his successor. Father O'Neill remained in charge until May, 1865. From that time to the present, the following priests were resident pastors of St. Ann's, Fremont: The Revs. Joseph Voisard, 1865-66; Louis F. D'Arcy, April, 1866, to July, 1867; John Quinn, to August, 1868; John P. Carroll, to July, 1872; E. M. O'Callaghan, to August, 1877; J. V. Conlan, to January, 1883; A. Hamelin, *pro tem.*, February to April, 1883; J. D. Bowles, till his death, July 4, 1887; H. D. Best, as assistant, during the illness of Father Bowles, from May, 1887, and then temporary pastor, from July to August, of the same year; T. P. McCarthy, to March, 1890; Alfred E. Manning, to November, 1893; Patrick O'Brien, to September, 1897; Charles V. Chevraux, to November, 1900; and the present pastor, the Rev. James P. McCloskey, since November, 1900.

During the pastorate of Father O'Neill the church was enlarged by an addition of 30 feet, thus making its dimensions 35 feet wide and 70 feet long. In August, 1864, Father O'Neill also bought a tract of land covering nearly 15 acres, for a cemetery, St. Joseph's parish taking the north half of it. The purchase price, \$1,400, was met by both parishes.

Dissensions again disturbed the peace of the parish, during the pastorate of Father Voisard, in consequence of which he resigned, in April, 1866. Since that time perfect harmony has prevailed between the people of St. Ann's and its long line of resident pastors.

In May, 1872, Father Carroll bought three lots fronting on State street, at the intersection of Rawson avenue, for the purpose of building a new church thereon eventually. A two-story frame house on one of the lots was fitted up and occupied as a pastoral residence. The old residence, bought by Father Nightingale, was sold, to help defray the expense of the new purchase. During Father O'Callaghan's pastorate the present and first school, a two-story brick building, 30 x 40 feet, was erected in 1875, at a cost of nearly \$3,000.

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In August, 1877, Father O'Callaghan was succeeded by the Rev. J. V. Conlan, who at once had the church repaired, frescoed and tidied up—improvements much needed at the time.

In November, 1883, Father Bowles bought three lots adjoining those bought by Father Carroll, on the west. On one of the lots there stood a very comfortable frame house which he had changed and remodeled so as to meet the requirements of a parochial residence, which purpose it still serves. He also gave up his frame residence to the Sisters of St. Joseph, who since 1883 have had charge of the parish school.

With the appointment of the Rev. T. P. McCarthy, in August, 1887, a new era began in the history of St. Ann's parish. On taking charge he announced to his people his intention of taking steps at once towards the erection of a much needed church to replace the old weatherstained building, which he found much too small and very inconveniently located. A building committee was appointed, and plans drawn by a local architect for a Gothic brick structure, to be erected at the corner of State street and Rawson avenue. Bishop Gilmour approved the plans and the foundation was begun in the fall of 1888. The Bishop laid the cornerstone, June 9, 1889. The church, which is 55 feet wide, and 120 feet long, was enclosed, and the neat spire finished by November of the same year. The Rev. A. E. Manning succeeded Father McCarthy in March, 1890. He continued and brought to completion the grand work commenced by his predecessor. The beautiful church was dedicated on Sunday, July 26, 1891, by the Rt. Rev. Mgr. Boff, at the time administrator of the diocese.

The exterior and interior of the sacred edifice are very attractive, and the frescoing and stained glass windows show excellent

taste. The church, with its furnishing, all of antique oak, cost about \$30,000.

On Sunday, July 19, 1891, Mass was celebrated in old St. Ann's for the last time. It was torn down in April, 1893, thus passing into history as one of the oldest churches in Northwestern Ohio.

Among the pioneer members of St. Ann's the following deserve to have their names placed here on record: Jacob Gabel, Joseph Andrews, Denis Lane, Michael Gleason (first four councilmen), Joseph Hunsinger, Joseph Baumgartner, George Rimmelspacher, John Kenney, Denis Doran, Balt, Kiefer, John Powers, Gabriel La Pointe, the Momenay brothers, Peter Beau-grand, M. D., Patrick Hayes and Caspar Hodes.

Father Manning's successor was the Rev. Patrick O'Brien, who made many improvements in and about the church, school and pastoral residence. At a considerable expense he also purchased a complete and ornate outfit of vestments that vie with the best.

The Rev. C. V. Chevraux succeeded Father O'Brien in September, 1897. His efforts, like those of his three immediate predecessors, were directed towards reducing the parish debt (then \$2,000), besides making needed improvements. When he left St. Ann's, in November, 1900, the debt amounted to only about \$800, which has since been cancelled by his successor, the Rev. J. P. McCloskey, the present pastor.

The flourishing parish of St. Ann's numbers now (December, 1900) about 165 families, and the school has an enrollment of 150 children, taught by three Sisters of St. Joseph.

FREMONT, SANDUSKY COUNTY.

ST. JOSEPH'S CHURCH.

Until the year 1856 St. Ann's was the only Catholic Church in Fremont, and the Catholics of the town and its environs, regardless of their nativity, worshiped at its altar. Acting upon the advice of the Rev. F. X. Weninger, a celebrated missionary of the Society of Jesus, who gave a mission at St. Ann's, in the year



ST. JOSEPH'S CHURCH, FREMONT.

1856, the German portion of the congregation took preliminary measures to organize a second congregation for Germans exclusively.

The matter was submitted to Bishop Rappe, who refused to sanction the separation; he set the seal of his disapproval upon the movement at once. This led to disappointment and chagrin on the part of those who desired the new church, and finally to open insubordination, resulting at last in the withdrawal of the pastor of St. Ann's, the Rev. John Roos, by the Bishop, and the placing of the church under a sort of interdict for a short time—from June to December, 1857.

Despite the censure of their Bishop these people were determined to continue along the lines they had begun. They organized, collected funds, purchased land and built a church—a substantial brick edifice, 48 x 100 feet in size—at a cost of about \$7,000. It showed their determination, and the good Bishop thought it wise to accede to their wishes, which he did in time. Another difficulty then arose; they refused to transfer the title of the church property to the Bishop, but the affair was finally adjusted to the satisfaction of all. The property was deeded to the Bishop, and on the 8th of December, 1857, St. Joseph's congregation, Fremont, was recognized as a parish and assigned a pastor in the person of the Rev. L. Molon, who likewise attended St. Ann's.

Among the names prominent in the organization of the parish we find those of Andres, Buchmann, Baumgartner, Binsack, Duerr, Gabel, Giebel, Gompert, Geschwind, Haberstroh, Heim, Haser, Ochs, Reineck, Rimmelspacher, Stuber, Schmidt, Schwarz, Toeppe and Wilhelm. And of them to Joseph Stuber is due in great measure the founding of St. Joseph's parish, of which he may rightfully be called the father. Another name worthy of praise is that of Godfrey Buchmann, an exemplary Christian, always at the head and front of every movement calculated to promote the interests of St. Joseph's.

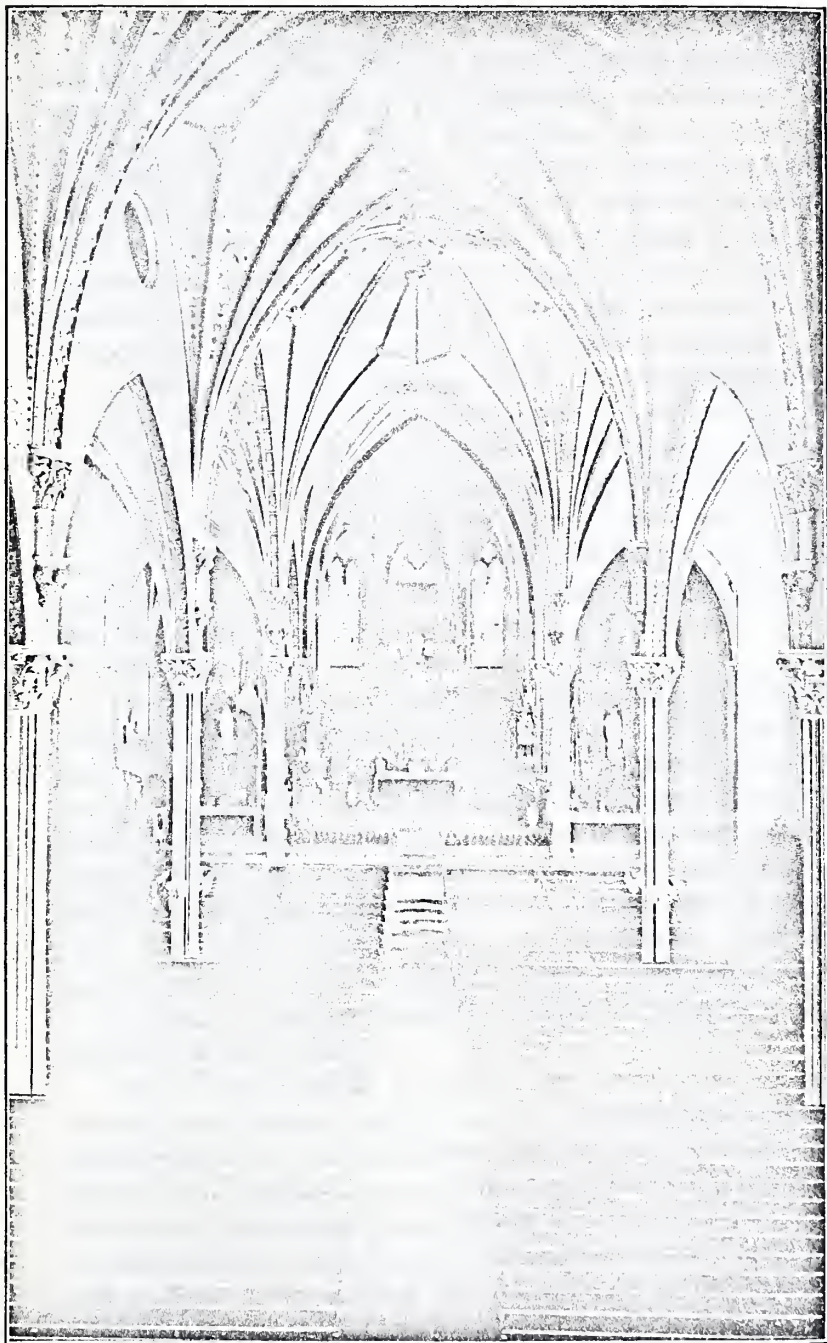
In the year 1859 the church was provided with a bell and a very fine organ; a parish school—an indispensable adjunct to the church—was built the same year, humble in its beginning, but yet the nursery of faith and virtue for the youth of the parish.

Not without regret does the writer chronicle a sad episode in the history of this congregation. It grew out of the original trouble that arose between the people of the parish and their Bishop when they formed themselves into a separate congregation against his wishes. As has been stated, the Jesuit, Father Weninger, first suggested the idea of separation to the people and fostered it against the wish of the Bishop. The Bishop's turn had come, and he made use of the opportunity to show his disapproval of the missionary's meddling in the affairs of his diocese. Father Weninger was to open a mission in St. Joseph's Church on the 17th of May, 1860, and that fact was very generally known and attracted many to the church. He had the Bishop's permission: if it was withdrawn, he had no knowledge of the withdrawal. Bishop Rappe came to Fremont to administer Confirmation at St. Joseph's on the very day the mission was to open, and positively forbade Father Weninger to give the mission. The Bishop's action caused general dissatisfaction among the people of the parish, who were strongly attached to Father Weninger, and, whether rightly or not, was interpreted to be an attempt to discountenance what the Catholic Germans considered their unqualified right, viz., to have churches of their own wherein the German language should be the vernacular. The end of Father Weninger's missionary career in the Diocese of Cleveland dates from this untoward event.

Weary of his vexatious charge, in which he had labored faithfully, Father Molon resigned the pastorate of St. Joseph's in March, 1861. The Rev. George Peter took charge of the congregation for the next few months, when he was succeeded by the Rev. Nicholas Moes, whose pastorate covered little over one year. His mild and judicious management of affairs served to allay the bitterness and resentment that had possession of the people's minds. This good priest's name is held in benediction by the people of Fremont to this day.

The present rector of St. Joseph's, the Rev. Seraphin Bauer, D. D., was appointed pastor of the congregation, September 21, 1862—more than thirty-eight years ago.

He found the parish encumbered with considerable debt, and set to work at once to liquidate it. He also bought some property the first year of his administration, at a cost of \$800.



ST. JOSEPH'S CHURCH (INTERIOR), FREMONT.

In the summer of 1864 about thirteen families, living in and near the village of Hessville (now known as Lindsey) and attended from St. Joseph's, Fremont, up to that time, determined to build a church for themselves. They neither asked nor obtained permission from their Bishop or pastor. The brick church, 40 x 70 feet, was enclosed and had already received the second coat of plaster when it was destroyed by a cyclone, on October 4, 1864. No attempt was made to rebuild the ruined church. Some of the families then became identified with the parish of Greensburg (now Millersville), others apostatized, and many moved away.*

In 1864 the present pastoral residence was built and the land for a parish cemetery purchased—a tract of six acres in a very desirable location, at a cost of \$700. In 1897 the cemetery was enlarged by the purchase of about two and one-half acres more, at a cost of \$700. Many beautiful statues were purchased from time to time. The church was illuminated by gas and two additional bells were procured in 1867, and on Easter Sunday of that year they pealed forth their merry chimes for the first time. A fourth bell was added to the number in 1870.

The school, which was opened contemporary with the church, continued its good work and kept pace with the growth of the parish in providing for the intellectual and moral needs of the young. Additional room was provided as the needs of the congregation required it, and nothing was ever left undone to make St. Joseph's school the peer of any in the city. The Notre Dame Sisters of Cleveland supplanted the lay teachers in the schools in 1876, and have sustained their well-established reputation as teachers ever since. (An unusual feature in St. Joseph's school is the class in fine needlework for girls—a womanly art, sadly neglected in our times).

While the material growth of the parish was so carefully fostered, the spiritual side, by far the most important, was in no wise neglected. Altars and bells and beautiful statuary and fine windows and golden copes and smoking thuribles are very desirable indeed; they help to give honor and glory to God, but they are only means to an end, and that end is to draw hearts to Him. And to draw them nothing was left undone by the pastor of St.

*At the time the church was destroyed, Hessville belonged to the jurisdiction of the pastor of Greensburg—the Rev. F. Ankly.

Joseph's. Religious societies and confraternities were established to satisfy the needs of all. The children were provided for by the Society of the Holy Infancy, established in 1878, and the Court of Mary for young girls, established in 1881. A sodality for young ladies was organized in 1871, and for young men in 1872. A society for young men and boys, from twelve to twenty years of age, the St. Stanislas' Union, was formed in 1889. The Confraternity of the Blessed Sacrament for married women and widows, established in 1873, by its prayers and devotion to our Divine Lord in the Sacrament of His Love has been the occasion of countless blessings to the people of St. Joseph's. The oldest and, in many respects, the principal society of the parish is St. Joseph's Society, for men of mature years. It was organized in 1867, exclusively for the spiritual benefit of its members, and has flourished from the beginning—the noble guard of the pastor of St. Joseph's. It became affiliated with the Roman Society, for Catholic interests, in 1872. The Confraternity of the Living Rosary was also organized in the parish in 1867, and today has over one thousand members.

The Devotion of the Forty Hours was held in St. Joseph's Church for the first time, in Holy Week of the year 1864, and has been held there annually ever since. Father Bauer was mainly instrumental in introducing this devotion into the diocese in the year 1863, and St. Joseph's was privileged to be among the very first parishes to be blessed with this religious exercise now so common. He also introduced the blessing of St. Blase into the parish in 1868, a blessing that has proved so beneficial to many troubled with affections of the throat, and which the faithful are so eager to receive. Other parishes have followed this laudable and pious practice, sanctioned by the Church in her ritual.

In the year 1870 a beautiful Calvary was constructed in the cemetery, with an image of the Crucified on His cross surmounting it. Father Bauer blessed it on the Feast of All Souls of the same year, surrounded by a large concourse of people.

The two lots on which the present church stands were bought in 1873 for \$4,000. A fine brick house was erected in 1878, intended to be a pastoral residence at first, but used as a school ever since. It will be converted into a residence for the Sisters

when St. Joseph's has its new school, which it contemplates building in the very near future.

Repairs and improvements of various kinds were made on the old church and the property during these years—sewerage, grading, sidewalks, etc. In 1874, new windows were put in to replace the old ones which were destroyed by a hailstorm. The old organ was renovated and practically rebuilt in 1876, a new slate roof put on the church in 1878, an addition to the Sisters' house was built in 1880, and many other useful improvements that cannot be enumerated here.

For years it was clear that the old church had become inadequate to the wants of the congregation. While in its day it gave expression to the faith and devotion of a struggling, pioneer people, it was no longer in keeping with the means of a large and well-established parish; hence, a beautiful church, with lofty and graceful spire, and fine architectural proportions, to supplant it, was the dream of all. Large sums of money were collected for that object, and on the 8th day of September, 1881, the feast of Our Lady's Nativity, ground was broken for the present imposing structure which graces the spacious grounds of St. Joseph's congregation. Bishop Gilmour blessed the cornerstone of the new edifice, April 30, 1882, and an ex-President of the United States, the late R. B. Hayes, set the stone in place. The church was put under roof that year at a cost of about \$50,000. Year after year the work went on until it was brought to completion. This splendid edifice was dedicated to the service of God on July 9, 1893, by Bishop Horstmann. Mass had been said in the new church, however, in its unfinished condition since March 8, 1891, the interior of the old church having been destroyed by fire on February 28, of the same year. Complete in every detail St. Joseph's Church cost not less than \$100,000. In solidity and beauty of finish it is second to none in the diocese. The three fine altars and pews are of quartered oak, and Canadian cherry birch. The sanctuary windows and the Stations of the Cross are choice types of Munich and Innsbruck art. The costly stained glass windows of the nave are from the Art Glass Co., of Chicago, and the beautiful statuary was imported from Europe, as were the vases for the altars and the rich vestments, of which there is a large

supply. A grand ostensorium was imported from Paris in 1894, and is a beautiful specimen of exquisite workmanship. All the appointments are in perfect keeping with the structure itself, which will remain a lasting monument to the rector and people of St. Joseph's parish. Its width is 71 feet, and its length 162 feet. The beautiful and ornate spire is 250 feet high; its graceful outlines are the pride of Frémont and are seen from far and wide.

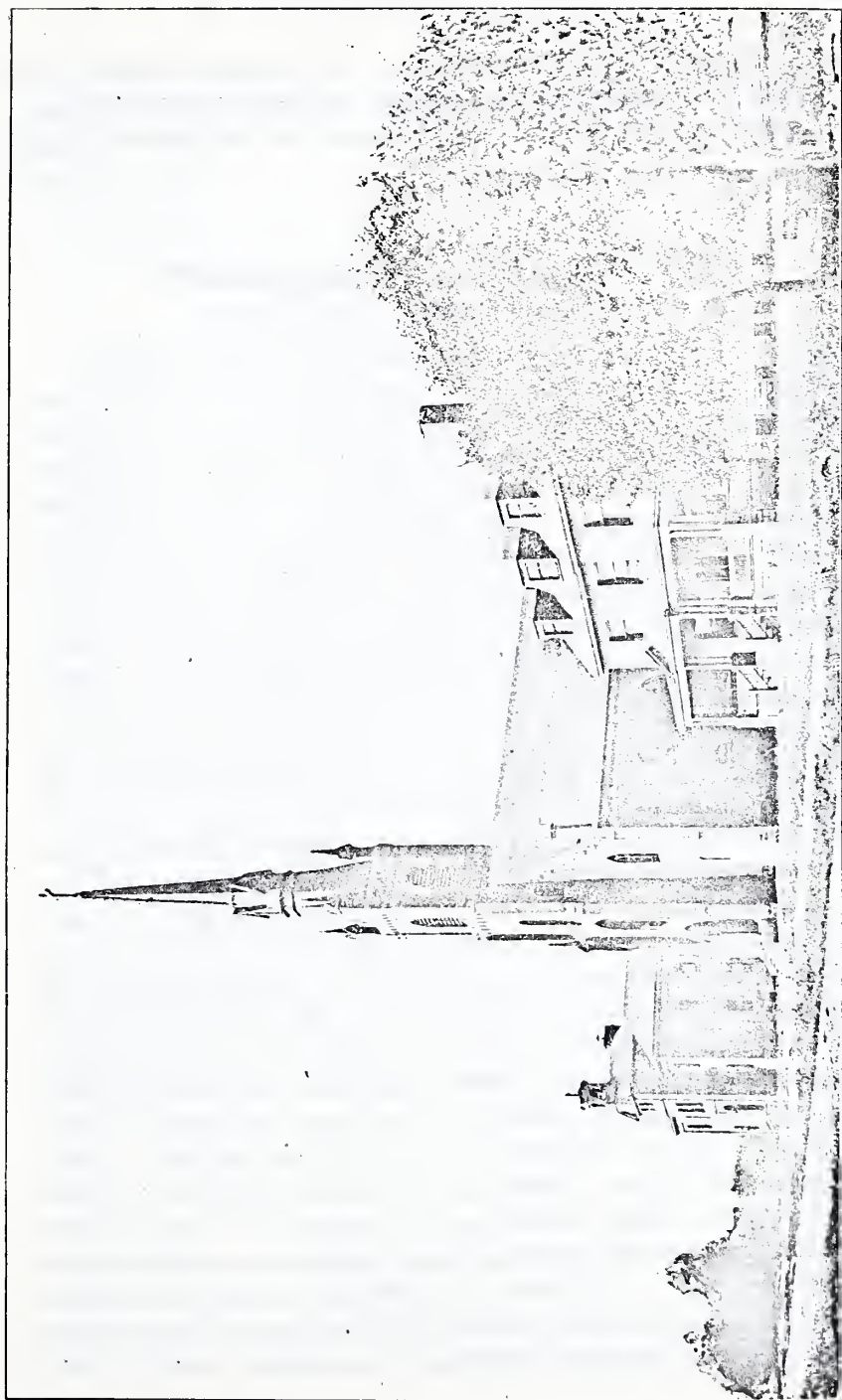
In November, 1893, the old church was converted at considerable expense into a hall for the use of societies, and answers the purpose admirably. A handsome residence was built for the parish sexton in 1898.

All that is wanting now to make St. Joseph's complete in every respect is a modern, first-class school building, to take the place of the several buildings that serve for that purpose at present, and such a building will grace the large, well-kept grounds before many summers. The splendid site for the proposed school covers three lots, adjoining the rectory lots and facing the present church. They were bought in June, 1893, and cost \$8,250. The brick residence, located on the corner lot, was fitted up in 1895 as a temporary school, to accommodate the steadily increasing number of pupils. An addition was also built to the rectory in 1900 at a cost of \$7,000, making it one of the finest parish houses in the diocese.

St. Joseph's parish is composed of about 325 families. Its school enrollment numbers over 300 children, taught by six Notre Dame Sisters.

St. Joseph's was made an irremovable rectorate in the Diocesan Synod of 1889, and Dr. Bauer its first rector. He was honored by the Holy See in receiving the Doctorate in Theology from the Sovereign Pontiff in 1895 and was invested with its insignia by Bishop Horstmann on February 7 of that year, to the great joy of his people, who were sharers in this exceptional privilege accorded their pastor.

The parish was absolutely free from debt when the new church was dedicated, in 1893, and this has been its history for over thirty years. It has been singularly blessed by Almighty



IMMACULATE CONCEPTION CHURCH, SCHOOL, AND PASTORAL RESIDENCE, FRENCH CREEK, LORAIN COUNTY.

God, both in temporals and spirituals in the past. May the same unerring Hand guide its destinies in the future and keep its people as they are at present, contented and happy children of Mother Church.

FRENCH CREEK, LORAIN COUNTY.

IMMACULATE CONCEPTION CHURCH.

In 1841 French Creek received its first contingent of Catholic settlers. For several years they were identified with the congregation at Avon. From 1844, until 1857, with the exception of a few months, in 1850, they were attended from Thompson, by the Sanguinist Fathers. Among these were the Revs. Jacob Ringele, Peter Kreusch, J. Van den Broek and M. A. Kramer, all of whom said Mass in a wagon-shop which had been fitted up in 1844 by Father Ringele as a temporary place of worship. In 1849 Father Ringele was appointed a second time to take charge of French Creek. He then built a frame church (35 by 60 feet) on a plot of land he had secured about that time, but for which the deed was not given until February, 1850. The Rev. A. Gelaszewski was the first resident pastor of French Creek, he had charge from March to December, 1850, when, for nearly one year, it was again attended from Thompson as a Mission. Father Van den Broek was the next pastor—1851-53. He built the first pastoral residence, a small frame structure, in 1851. He was succeeded by the Revs. P. Weber, M. Kreusch and M. A. Kramer. As resident pastors they had charge of French Creek, besides attending neighboring missions, until the appointment of the Rev. A. Dambach, in January, 1857. The Rev. E. Henzler was assistant at French Creek, for one year, from June, 1859. The following priests were Father Dambach's successors: The Revs. V. Haussner, January, 1860, to August, 1861; H. Behrens, September, 1861, to March, 1862; J. M. Rötzer, March to September, 1862; J. Hackspiel, to March, 1864; T. Frauenhofer, to January, 1867. French Creek was then without a resident pastor until the appointment, a second time, of the Rev. A. Dambach, in May, 1867. He remained in charge until September, 1880, when he was succeeded by the Rev. S. Falk, whose most successful pastorate ended with his

edifying death, August 26, 1899. His successor is the present incumbent, the Rev. J. G. Vogt, who entered on his new charge in the following month. During the pastorate of Father Hackspiel the first of the present school lots was bought in April, 1862, and in June, 1879, Father Dambach bought the lot on which the teacher's residence formerly stood. In June, 1881, Father Falk secured the lot adjoining the one bought by Father Hackspiel, the two large lots affording ample room not only for school purposes, but also for an addition to the parish cemetery which adjoins the old cemetery. In November, 1891, Father Falk bought another parcel of land next to the lot he had secured ten years before, for the purpose of enlarging the site for a much needed new church, commensurate with the size and means of the parish. But he felt that the children of the parish had a prior claim, as the school, built in 1854, had become unfit for use, and was entirely too small. Therefore, in May, 1885, he began the erection of the present handsome school building. It was finished by fall of the same year, and cost nearly \$8,000. One of the two lay teachers in charge of the school resides in the rear portion of the building. Even today it is not excelled in appearance and outfit by the schools of any country parish in the diocese of Cleveland, and would be a credit to any city parish. It may be stated here that the congregation of French Creek is composed almost entirely of German farmers, most of whom are well-to-do.

Hardly was the school paid for, when, in 1892, Father Falk began to make preparations for building a church that would be a credit to the parish. At the advanced age of 67, this was no small undertaking for him. But filled as he was with indomitable zeal for God's glory, he went to work to raise a subscription. His appeal met with a generous response, which greatly encouraged him. He had plans drawn for a brick church, of Gothic architecture. The foundation was commenced in August, 1892. On Sunday, May 28, 1893, the Rev. Chancellor Houck, as the Rt. Rev. Bishop's delegate, laid the cornerstone. By November of the same year the church was enclosed and the handsome spire completed. During 1894 the interior of the church was plastered, frescoed and nearly finished. In the spring of 1895 the altars and pews, of white oak, and the stained glass windows were placed in

position. All was now ready for the solemn dedication. That impressive ceremony was performed by Bishop Horstmann on Sunday, August 6, 1895. Then, as on the day when the cornerstone was blessed, a vast multitude of interested spectators was present. It was an occasion for rejoicing for the venerable pastor as well as for his people, who with very few exceptions contributed generously and thus made it possible to give to God on that day a beautiful church that cost about \$25,000, without a dollar of debt to mar the gift. Complete in every detail, and provided with a steam-heating apparatus, the church is one of the best appointed country churches in the diocese. Its dimensions are: width, 50 feet; length, 120 feet; height of spire, 156 feet. It is a monument to good Father Falk, and will perpetuate his memory among the people of French Creek whom he served so well and unselfishly.

For years Father Falk had been urged by his Bishop to build a residence for himself, and his people would gladly have furnished the means, as they felt that the old pastoral residence, a very antiquated plain frame building, was no longer a fitting house for the pastor. It was only in the spring of 1899 that he finally yielded to their oft expressed wish. As Father Falk was a draughtsman of no mean ability he drew the plans himself for the much needed residence, but before they could be materialized the Angel of Death summoned him from his long years of ardent labors to the eternal reward he so well merited. Sincerely mourned by all who knew him, he gave up his soul to God, after a short illness, on August 26, 1899. The congregation of French Creek owes him a debt of gratitude it can never fully repay; for, during his pastorate it arose from comparative insignificance to importance as a country parish, at present numbering about 120 families. Most of its splendid property was the result of his prudent judgment and excellent management; he made the best possible use of every dollar contributed by his people, who were thus encouraged to give liberally.

For a few weeks after Father Falk's death the Rev. J. B. Alten had temporary charge of French Creek, until the appointment of the Rev. J. G. Vogt, the present pastor. Shortly after entering on his new charge Father Vogt obtained permission to

build the pastoral residence, contemplated by his revered predecessor. The building material has been secured, and the residence will be completed before the end of 1901. According to the plans adopted it will be an attractive brick structure, worthy to be ranked with the adjoining beautiful church and handsome school; its estimated cost is \$7,000.

As a matter of record the writer here states that for its size the congregation has given more priests to the Church than any other in the diocese of Cleveland. There are at present no fewer than eight priests in the diocese, whom French Creek claims as her sons.

The congregation of French Creek has also a chapter in its long history that is not to its credit. For a number of years there had been more or less of a turbulent and non-Catholic spirit in the parish, fomented by a few would-be leaders. It caused much trouble, and accounts in part for the frequent changes of pastors. Happily that baneful spirit has disappeared; peace, harmony and good will now prevail.

FRENCH SETTLEMENT, WAYNE COUNTY.

ST. ANN'S MISSION CHURCH.

In 1855 a few Catholic French families, belonging to the Mission of Marshallville, were authorized by Bishop Rappe to organize as a separate Mission, under the direction of the Rev. E. W. J. Lindesmith, who at that time was pastor of Doylestown. He said Mass for them on weekdays in the log cabin of Peter Rauch. The present church, a very plain frame building, 28 x 40 feet, was not built however until the summer of 1858. Bishop Rappe blessed the foundation on the feast of St. Ann, July 26, of that year. Francis Petit donated the half acre of land on which the little church stands, although the deed was not given by him until December, 1859. The Mission is now composed of about 12 families (all farmers), and has no promising future. Since its organization it has been attended monthly, mostly from Doylestown, as it is now, with the exception of some years, viz., from 1858 to 1866, and between 1881 and 1891, when it was a Mission of Canal Fulton. In 1886 and 1887 it was attended from Medina.

GALION, CRAWFORD COUNTY.

ST. JOSEPH'S CHURCH.

The Sanguinist Father, Rev. Matthias Kreusch, was the first priest to visit the few Catholic families settled at Galion. He visited them for the first time in 1854, while stationed at Shelby Settlement. Until 1855 he held services in the house of Joseph Rüdiger, an excellent Catholic, at whose home the clergy were always welcome. In April, 1854, he donated a lot to Bishop Rappe for a church site. It was located on East Main street. Father Kreusch collected sufficient funds for the erection of a very plain frame church on the lot. Although small it was amply large at the time and for some years after to accommodate the Mission of Galion. Shortly after the church was built Father Kreusch was assigned by his Provincial to another field of labor. The resident pastors of Shelby Settlement attended Galion from the time Father Kreusch left, until the appointment of the Rev. John P. Pütz as first resident pastor, in July, 1865. He found the location of the church unsuitable and the building too small for his congregation; hence he bought several lots on Union street and erected on them a combination church and school, of brick, and disposed of the first church and lot. Father Pütz was removed to Crestline in November, 1868, and was succeeded by the Rev. A. Gerardin who served the congregation for nearly ten years—until April, 1878. The steady growth of the parish forced him to provide for better and more ample church and school facilities. This he did by securing three fine lots on Liberty street, at the intersection of Church street, in exchange for the property on Union street. A large brick building, formerly used as a Public school, stood on the corner lot. He had the upper story remodeled as a temporary church, and the lower story fitted up as a pastoral residence. He also changed the brick boiler room in the rear of the building to serve as a school. Thus, the church, school and pastoral residence were under one roof.

Father Gerardin was succeeded in April, 1878, by the Rev. H. Kaempker. St. Joseph's had now grown strong enough to shoulder the burden of building a handsome church, worthy of

the parish. Father Kaempker accordingly took up a subscription for that purpose and was most generously seconded by his people. In the fall of 1880 the foundation for the proposed brick church, 47x106 feet, was begun. Bishop Giimour blessed the cornerstone on July 10 of the following year. The beautiful edifice was dedicated by the same Prelate on Sunday, July 9, 1883. The architecture is Roman, the exterior and interior of the church are very pleasing and all in perfect harmony as to details. The church is a credit indeed to Father Kaempker, and to the parish as well. With its handsome furnishings, and the three fine bells, bought in 1897, it cost about \$25,000.

As the parish cemetery, opened in 1859, had become filled with interments, Father Kaempker purchased, in August, 1888, a fine ten-acre tract of land near the outskirts of Galion, and had it platted for a cemetery, along modern lines, and put into excellent condition. It is known as Mt. Calvary Cemetery, and is used by St. Joseph's and St. Patrick's parishes, Galion. It was blessed by Mgr. Boff, V. G., on October 10, 1888.

In 1890 Father Kaempker built the present commodious and very neat pastoral residence of brick; with its furnishings it cost about \$5,000.

The parish school was organized during the pastorate of Father Falk, in 1859, when he attended St. Joseph's from Shelby Settlement. Until 1882 it was conducted by lay teachers. Since then it has been in charge of three Sisters of St. Francis, of Joliet, Ill. The building bought by Father Gerardin, as above stated, is now used entirely for school purposes, with apartments in it arranged for the Sisters' residence.

The present pastor is the Rev. A. H. Schreiner, who succeeded Father Kaempker, in January, 1899.

Although in its early history St. Joseph's parish manifested at times a spirit of insubordination to lawful authority there is now no trace left of this, nor has there been for many years past. St. Joseph's now numbers about 75 families. The parish property is in excellent condition with but a very small debt remaining.

GALION, CRAWFORD COUNTY.

ST. PATRICK'S CHURCH.

Until about 1869 the English speaking Catholics of Galion were identified with St. Joseph's church. Owing to want of harmony in the then "mixed" parish, Bishop Rappe allowed them to form a separate congregation. June 15, 1866, the Rev. John P. Puetz, then pastor of St. Joseph's, bought a lot at the corner of Payne avenue and Washington street, for \$330, on which he intended to build a church. About two years after this purchase Father Puetz was transferred to Crestline and the Rev. A. Gerardin was appointed his successor—November, 1868. But it was not until 1871 that the church, a brick edifice, 40 by 70 feet, once begun, was soon pushed to completion. It was dedicated to St. Patrick in the fall of the same year. The members of the congregation, though few in number and most of them poor, contributed generously of their means toward building the church and supporting their parochial school, so that at the time Father Gerardin was transferred to Cleveland, in April, 1878, there were but \$500 due on church and school. In July, 1877, a second lot, adjoining the first, on Washington street, was bought for school purposes. In September, 1877, ground was secured for a cemetery at an expense of \$750. Previous to this time St. Joseph's cemetery had been used by St. Patrick's parish.

In April, 1878, Rev. H. Kaempker was appointed successor to Father Gerardin, and attended St. Patrick's church from St. Joseph's, as did his predecessor.

A few members of the congregation, bent on sowing the seeds of discord, had succeeded in instilling their un-Catholic spirit in the parish, to the scandal of the faithful members, by far in the majority, to the grief of the pastor, and to the injury of religion, so that in consequence of the turmoil caused by these few disaffected members, Catholic only in name, Bishop Gilmour was obliged to close the church. For just one year, from September, 1879, to September, 1880, the church remained closed, the faithful portion of the congregation meanwhile attending St. Joseph's church. Order having been restored again the church was

reopened by the Bishop in September, 1880. Since then peace and harmony have prevailed.

In November, 1900, St. Patrick's ceased to be a Mission of St. Joseph's church, by the appointment of the present first resident pastor, the Rev. L. A. Brady.

Since 1876 St. Patrick's has had a parochial school. It is in charge of two Sisters of St. Francis, of Joliet, Ill., since September, 1880.

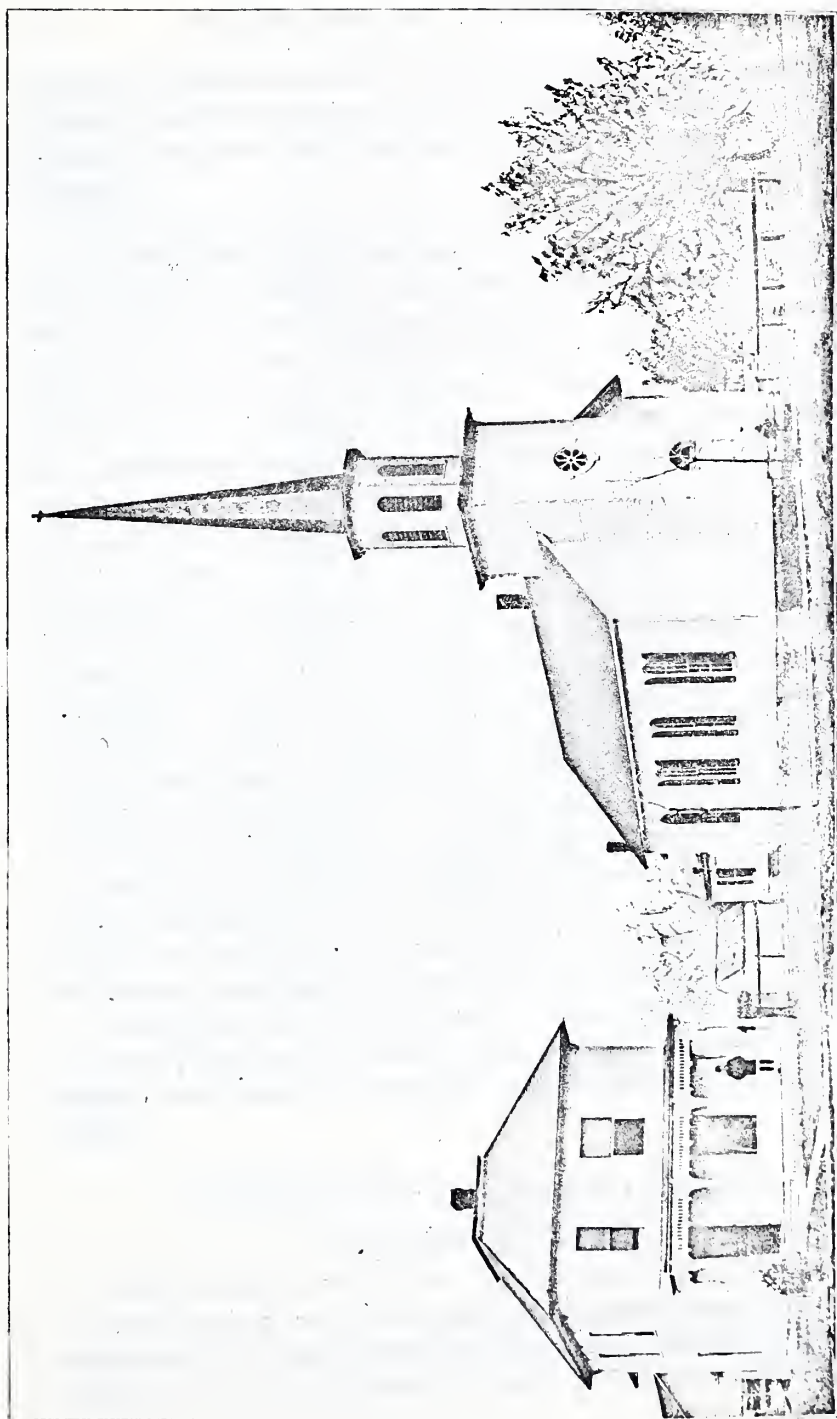
The parish numbers about 70 families.

GENOA, OTTAWA COUNTY.

OUR LADY OF LOURDES' MISSION CHURCH.

Genoa, a small town on the southern division of the Lake Shore railway, is located about 12 miles east of Toledo. The first Catholic settlers in this locality were attended from Toledo, by the pastors of St. Francis de Sales' church, from 1855 to 1858; then, until 1872, from Fremont, Kelley's Island, and again from Toledo. In June, 1872, the Rev. J. Davy was appointed first resident pastor of Elmore, with charge of a number of Missions and Stations. Among the latter was also Genoa, which was attended from Elmore until September, 1889, when the Rev. J. P. O'Connor was appointed first resident pastor. He was succeeded in July, 1891, by the Rev. W. S. Kress, who remained in charge until January, 1892, when Genoa was again made a Mission. It was then attended from St. Mary's, Toledo, and for a short time by the Rev. T. F. McGuire, until April, 1896. Since that time Genoa has been attached to Gibsonburg as a Mission. Mass was said in private houses, and for some years in the home of John Kelley.

The Rev. W. McMahon, resident pastor of Elmore, from August, 1872, until August, 1874, had charge of Genoa as a Station. In October, 1872, he bought two lots for a church site, at the corner of Superior and Fourth streets. Pending the erection of a church, which project had to be postponed for lack of means, Father McMahon held services in private houses and in two public halls, which he had fitted up for divine worship. One of the latter was located on Main street over a jewelry store. Father McMahon's instructive sermons drew many non-Catholics



ST. MICHAEL'S CHURCH AND PASTORAL RESIDENCE, GIBSONBURG, SANDUSKY COUNTY.

who were attracted at first by curiosity, then by interest, to hear Catholic doctrine explained. The sermons removed much of the existing prejudice and engendered a kindly feeling towards Catholics.

On one of the above mentioned lots Father McMahon built a neat frame church in the summer of 1874. Its size was 30 by 50 feet, and its cost, exclusive of plastering, was about \$1,600. Mass was celebrated in the new church for the first time by Father McMahon on Sunday, August 11, 1874. It was also his last Mass there, as he was then transferred to Cleveland. The Rev. H. Kollop was then placed in charge of the Mission, but received little assistance from the people towards paying the church debt, although they had subscribed nearly the entire sum due. He had raised \$500 and handed it to the architect who promised to pay the money to the contractors, but instead of doing so he absconded with the money. The result was that the creditors had the County Sheriff advertise the church for sale, in 1876. Father McMahon was sent to Genoa by the Very Rev. Administrator Boff to pacify the creditors and if possible to prevent the sale of the church, which he did. The Rev. J. Klute, Father Kollop's successor, reorganized the congregation, many members of which had drifted away. He then gave his attention to the debt, which by the aid of the generous non-Catholics of the village he considerably diminished, besides having the church plastered. It was dedicated by Bishop Gilmour, on the feast of Corpus Christi, 1879, and placed by him under the patronage of Our Lady of Lourdes, in gratitude for the recovery of his health.

During the pastorate of Father Rieken the debt was reduced to about \$700; even at present it amounts to about \$500. The Mission now numbers about 20 families, and has no promising future.

GIBSONBURG, SANDUSKY COUNTY.

ST. MICHAEL'S CHURCH.

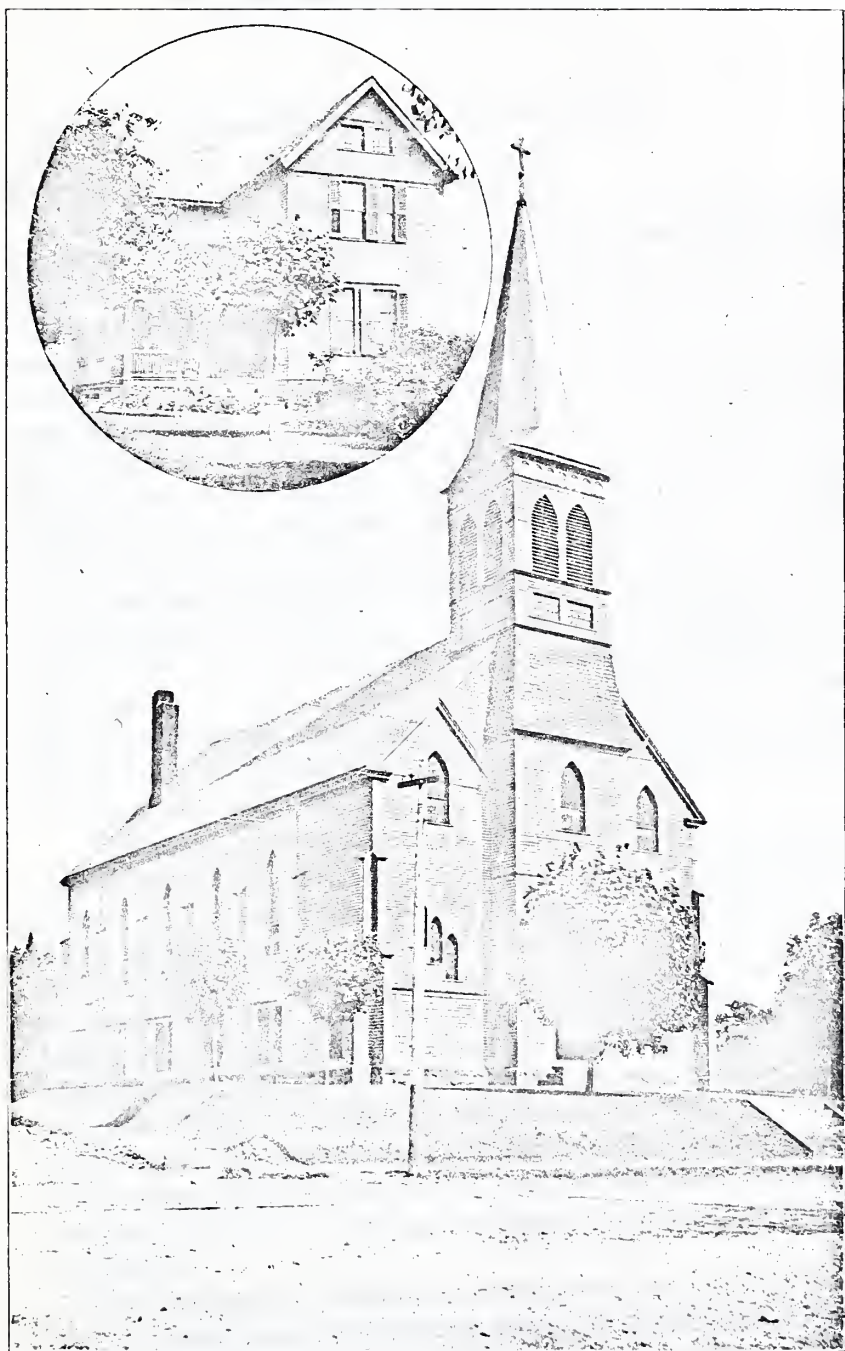
The Catholics of the now flourishing village of Gibsonburg, located in the oil and natural gas belt of northwestern Ohio, were members of St. Mary's parish, at Millersville, 8 miles distant, until May, 1896. They petitioned Bishop Gilmour, in 1883, for per-

mission to build a church. However, as he felt that their small number did not warrant the petition it was refused as premature. The petition was renewed during the administration of the Rt. Rev. Mgr. Boff, in February, 1892, but he advised postponement until the advent of Bishop Horstmann to the diocese. Shortly after his arrival, in March of the same year, the Bishop granted the long-standing petition, after consulting with the Rev. Michael Dechant, who had charge of Gibsonburg as a Station for some years. About that time the Lutheran meeting house in the village was offered for sale at a very low figure, and Bishop Horstmann sanctioned the purchase. It was moved to the three lots on Stephenson street, purchased for \$420 by Father Dechant in May, 1892. In a short while the building was remodeled into a very neat church, which was frescoed and provided with suitable furnishings and a fine bell. The main altar and the statues of the Immaculate Conception and of St. Michael were donated by the pastor, who also succeeded in getting a number of other church ornaments, vestments, etc., as donations from several neighboring parishes. The remodeled church, now completely equipped for divine service, was dedicated to St. Michael on Sunday, October 30, 1892. Mgr. F. M. Boff, V.G., as the Bishop's delegate, performed the ceremony. The occasion was one of great joy for the spirited and generous Mission of Gibsonburg, which now had a very neat place of worship, clear of all debt.

Gibsonburg was made a parish in May, 1896, by the appointment of the Rev. Philip A. Schritz as first resident pastor; he had attended the place from Millersville since January of the same year. The priest's residence, a frame structure, was built in 1895 and enlarged shortly after Father Schritz's arrival. He continued the good work in his pastorate until December, 1898, when the present incumbent, the Rev. Leo L. Broens, was appointed his successor.

The congregation of Gibsonburg is now composed of about 60 families, partly Irish and partly German by birth or descent. It is steadily growing, is in a flourishing condition and without debt. Two acres of land were bought in March, 1900, for a cemetery.

A larger and permanent church is in contemplation, as also a school. With the present bright prospects realized these will soon be built.



ST. ROSE'S CHURCH AND PASTORAL RESIDENCE, GIRARD.

GIRARD, TRUMBULL COUNTY.

ST. ROSE'S CHURCH.

On October 21, 1868, Mass was said for the first time at Girard, in the house of John Kinney, who for years entertained the priests attending Girard. The Rev. Bernard B. Kelley, then pastor of Niles, was the celebrant of that Mass. Girard was attended as a Station by the respective pastors of Warren and Brier Hill (now St. Ann's, Youngstown), from January, 1869, until April, 1892, viz.: by the Revs. E. J. Conway, P. McCaffrey, F. J. Henry, F. McGovern, and J. P. Barry. In November, 1889, Father Barry secured by land contract an acre of land, fronting 418 feet on State street, the principal thoroughfare of the town. The purchase price was \$1,550; by December, 1891, it was paid in full and the deed given for the property. In its purchase Mr. H. H. Shields, a Protestant, and at the time manager of the Girard Iron Co., was most helpful, as without his assistance it could not have been secured. At other times, and in various ways, he showed his kindly feeling towards the Catholics of Girard by generous deeds, and is recognized as their special benefactor, as is also Mr. H. H. Britt.

In February, 1891, plans for a frame church, 40x80 feet, were submitted to and approved by Bishop Gilmour—during his last illness. In the following May the foundation was begun, and on July 5 of the same year it was blessed by the Rt. Rev. F. M. Boff, then administrator of the diocese. In April, 1892, the present incumbent, the Rev. James J. Stewart, was appointed first resident pastor, thus relieving Father Barry, who had faithfully attended Girard as a Station and Mission since October, 1889. On May 15, 1892, Bishop Horstmann dedicated to St. Rose of Lima the very pretty and handsomely furnished church. It is a credit to Father Barry's good taste and prudent management, as it is also the just pride of the people whose generous offerings enabled him to build it.

In September, 1892, ground was broken in the rear of the church for the present pastoral residence of which Father Stewart took possession on January 10, 1893. It is a well-appointed ten-

room frame building, and cost about \$2,000. In October, 1898, the church was tastefully frescoed and in the following year it was also repainted and made quite attractive. Electric lighting was put in the church and pastoral residence in December, 1900, at a cost of \$300.

The children attend the public schools, but their religious instruction is by no means neglected. Every day, at the close of school hours, they are assembled for Catechism in the basement of the church where they are taught by their pastor. Had it not been for the financial panic of 1893, that for over five years so terribly affected the iron industry in the entire Mahoning valley, in which Girard is located, Father Stewart would have had a parochial school long ago. He is now raising funds for that purpose and hopes to have this most necessary adjunct to the church realized in a short time.

The parish is now composed of about 90 families—all dependent on the Girard iron works for their support. A healthy Catholic spirit prevails; pastor and people are of one accord.

GLANDORF, PUTNAM COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

There is one village in the diocese of Cleveland unique in the fact that within its confines not the faintest echo of the rush and overwork of modern life has ever sounded. It is the little village of Glandorf, but three miles distant from the busy and thriving city of Ottawa, the county seat of Putnam. In the building of Glandorf, as in all else about the place, the villagers have ever held closely to the customs of the Province of Osnabrück, Germany, whence its founders came. There is but one street deserving the name and that extends over a mile, north and south. Lining it on either side, interspersed here and there with a few stores and shops, are the quaint, durable and homelike houses of the villagers with their spacious and well kept yards. Away from the principal street, yet so near that the field laborers can be seen and heard at their work, are the well-tilled farms of the German country folk, and the whole population shows that rugged health, so characteristic of the race.

The history of the village of Glandorf goes back to January, 1834, when its founder, the Rev. William J. Horstmann, arrived there for the purpose of forming a colony of sturdy Germans, who had come with him from the Fatherland. He left his native country in August, 1833, and had for his companions, willing to cast their lot with him in far distant America, eight young men. On the 7th of September they embarked on the sailing vessel "Columbus," at Antwerp, and arrived in New York eight weeks later, on November 6. They then proceeded to Detroit, where they arrived on November 27. There he left seven of his companions, whilst he and another, John F. Kahle, went in search of suitable land on which to locate his proposed colony. The two "prospectors" made the entire distance from Detroit to Putnam county on foot. Bordering on the banks of the Blanchard river, near the present village of Glandorf, they found excellent timber land, in January, 1834, and determined on purchasing enough of it from the United States Government, to assign a fair share of it to each of the colonists, for whom they sent at once. These and their families arrived soon after, from Detroit. The names of these pioneers were: John F. Kahle, A. Iburg, C. Strop, J. Wischmann, F. Bredeick, M. Bockrath and W. Gülcher.

Log cabins were erected by the colonists, and provided with only the barest necessities. Father Horstmann also had a log house built, which served for some time as his residence and chapel—the first Catholic place of worship in Putnam county. He said Mass in it for the first time on Easter Sunday, March 30, 1834. It was a day of joy for him and the little colony, to have the Holy Sacrifice offered up in their new home, founded in the wilds of Putnam county. Father Horstmann suggested that the settlement be named Glandorf, which name was adopted and has since been retained. What hardships awaited the good priest and his little colony can be more easily imagined than described. The scanty provisions they had brought with them from Detroit were soon exhausted; corn and potatoes, which the poorly cultivated though excellent soil produced, were scarce, and there was no grist-mill within a radius of many miles. To meet the pressing need of grinding their corn (wheat they had none), a substitute for a mill was contrived by using two large flat stones and grind-

ing the grist between them, by hand. Farming implements and household utensils had to be brought all the way from Findlay, Piqua or Dayton. In order to reach the nearest market, 70 miles distant, trackless forests, inhabited by Indians and infested with wolves and serpents, had to be traversed; unbridged streams and treacherous swamps had to be crossed—all of which made travel most difficult, and even dangerous at times.

This faint outline will give the reader some idea of the privations those pioneers of Catholicity in Putnam county had to endure. In all these Father Horstmann shared without a murmur; he assisted and guided the colonists in everything that tended to better their condition, thus encouraging them to bear with their privations. With good stout hearts and undaunted courage they braved all these, and finally overcame every difficulty. Trees were felled; by degrees the virgin soil was brought under cultivation, and plentiful crops soon rewarded the patient toilers. By the year 1836 the colony had considerably increased, a number of families having come from Germany to join their countrymen who had preceded them. This necessitated the building of a church that would accommodate the increased Catholic population, which Father Horstmann's little chapel—part of his residence—could no longer do. The church, a log structure, 22 by 40 feet, and covered with split weather boards, was built and dedicated in 1837. St. John the Baptist was chosen as its patron. The Ottawa Indians, then quite numerous in that section of northwestern Ohio, and on friendly terms with the Catholic pioneers of Glandorf, gave much assistance in the erection of the church. It was of the plainest type; its interior, pews, and altar were in keeping with its exterior. The pulpit, for instance, was a section of a hollow sycamore, with a piece cut out for an entrance. As soon as the church was finished a log school was built, with Father Horstmann as its first teacher.* After some time it was put in charge of a lay teacher. The parish school has ever since been in existence at Glandorf..

In 1838 Father Horstmann built, out of his own means, a pastoral residence, 36 by 38 feet in size, to replace the one of four years previous. He also built at his own expense a grist-mill on

*See page 39, this volume.

the west bank of Cranberry Creek, and thus saved the colonists many a long and tedious journey to have their wheat and corn ground elsewhere, as they had to do in the past.

Exposure to inclement weather, as well as hardships and privations, began to undermine the none too robust health of Father Horstmann, who was 56 years old when he left his native country. He therefore asked Bishop Purcell for an assistant in the person of the Rev. George Böhne, whom he had known for some years, and who, although an epileptic, readily consented to share Father Horstmann's pastoral labors. He was sent to Glandorf by the Bishop, in 1841. Two years later—February 21, 1843—Father Horstmann was called to his eternal and well-merited reward. His name is held in veneration to this day by the people of Glandorf, who erected a beautiful and costly monument to his memory. It was placed over his remains, in the parish cemetery, in August, 1883.

At the time of Father Horstmann's death the parish had outgrown its little church. Father Böhne, pastor of Glandorf since Father Horstmann's death, therefore concluded to build a brick church, 50 by 90 feet. In this he was seconded by the entire parish. Every member had his appointed days when he was expected to work on the building without pay. Some contributed building material, and others furnished teams to haul it; all the stone was quarried and the brick made and timber hewn for the church—all "without money and without price." The cornerstone was blessed in 1846; there is no record of the date. The church was dedicated on the first Sunday in Advent, 1848, and placed under the patronage of St. John the Baptist, by the Rev. A. Kunkler, C. PP. S., whom Bishop Rappe had delegated to perform the ceremony. It was a day of supreme joy for the brave pioneers when, after toiling for fourteen long years amid untold difficulties, they at last found themselves "out of the woods" and in possession of a church which at that time was justly considered to be without an equal in northwestern Ohio.

Father Böhne became subject to frequent attacks of epilepsy, which unfitted him for the proper attendance of his growing parish. He therefore resigned it in August, 1848, a few months before the dedication of the church he had built but not quite

finished, and was transferred to Fort Jennings. St. John's, Glandorf, was then put in charge of the Sanguinist Fathers, who established a convent at the same place in the fall of 1848. Since that time they have attended the parish faithfully and with signal success. Following is a list of the Sanguinist Fathers who have had pastoral charge of Glandorf: The Revs. A. Kunkler, A. Herbstritt, M. A. Meyer, between 1848 and 1850; M. Homburger, 1850-53; A. Schelbert, 1853-58; M. A. Kramer, 1858-61; A. Reichert, May, 1861—April, 1874; B. Dickmann, April, 1874—May, 1881; M. Kenk, May—October, 1881; F. Nigsch, October, 1881—February, 1897; and the present pastor, the Rev. T. Wittmer, since February, 1897. Many Sanguinist Fathers also filled the position of curate, but generally for only a short period. Two of them, however, served longer than ordinarily, viz., the Revs. J. Marte, from April, 1873, until July, 1877, and F. Büchel, from June, 1885, until March, 1899.

The interior of the church, built during the pastorate of Father Böhne, was finished under the direction of the Sanguinist Fathers, and was provided with all the needed outfit in the way of altars, pews, etc. A fine organ was bought in 1868, and is still in use. The present brick pastoral residence was built in 1862.

Although in the course of time St. John's, Glandorf, was dismembered three times by the formation of new parishes, viz., those of Ottawa, New Cleveland and Kalida—all of which are in a flourishing condition, yet the steady growth of the parent parish continued to such a degree that the church built in 1848 was becoming uncomfortably small. When Father Dickmann took pastoral charge of Glandorf, in 1874, he at once realized the pressing necessity of building a much larger church in order to provide sufficient pews for his people, as many of them were obliged to stand during divine service. After much talk, and in spite of difficulties, which seem to be usually connected with church building, he went to work with energy and prudence, which overcame all obstacles put in his way. Plans were drawn by a competent architect and approved in the fall of 1874, by the administrator of the diocese, the Very Rev. F. M. Boff. Bishop Gilmour was ill and in Europe at the time. Father Dickmann raised a subscription of \$25,000 during the summer and fall of the same year. In

1875 the foundation was built, and on June 24, 1876—feast of St. John the Baptist—the cornerstone was blessed and laid by the Rev. A. Kunkler, C. PP. S. By December, 1876, the church was enclosed. In 1877 the tower was finished; the graceful and tall spire had to be rebuilt, as the first was struck and ruined by lightning in the summer of 1877. Early in 1878 work on the interior of the church was commenced. It was finished by December of the same year, and included plastering, frescoing, stained glass windows, furnishings, etc., all of the best workmanship and of artistic design. The richly carved oak pulpit, which cost \$1,400, is the same that was on exhibition at the World's Fair, in Philadelphia, and is even now not equaled by any pulpit in the diocese for beauty of design and finish. What a contrast between the magnificent pulpit of the present (and fourth) church and the hollow sycamore that served as such in Glandorf's second church!

The splendid temple was dedicated to Almighty God on December 15, 1878, Bishop Gilmour performing the ceremony. The harmony, good will and generous donations of money and labor of the early settlers of Glandorf, when building their church in 1848, were not forgotten by their descendants in building the present church. Following their example, they reduced its cost by at least \$10,000, which was still further lessened, owing to the fact that during the time the church was being erected, building materials and labor were considerably below normal price. Hence, at a conservative estimate, based on present values, the church could not have been built for less than \$100,000. On dedication day the debt was only \$22,000—long since paid. To Father Dickmann praise is most deservedly due for bringing to successful completion so grand a church that is a monument to religion, to his people and to himself.

Following is a brief description of the church: It is of pure Gothic architecture, and cruciform. It is built of clear red brick, generously ornamented with sandstone trimmings. It is 175 feet long; 70 feet wide; width at transept, 86 feet. The exterior with its graceful spire, 225 feet high, is imposing in its perfect symmetry. The interior is fully as imposing, and unconsciously forces feelings of reverence and awe. The frescoing was done by a master hand; the graceful pillars, the groined ceiling, the rich

emblems and numerous figures that adorn the nave and sanctuary—all betoken art paying tribute to religion. In a word, the interior, though rich in ornamentation, is devotional, as becomes "the house of prayer!" Even at the present day the church at Glandorf ranks with the finest and best appointed, if not with the costliest, in the diocese of Cleveland, which is known throughout the country for its splendid array of churches.

In 1888 the three beautiful altars that now grace the sanctuary, and the pews and Stations were placed in position. The total cost of the altars, with a profusion of statuary, was \$5,300; the Stations cost \$1,250, and the pews, \$2,650. Four years later the church was provided with an excellent heating apparatus.

All the above mentioned improvements were made and paid for during the long and successful pastorate of Father Nigsch.

In 1897 Father Wittmer had a town clock and four sweet-toned bells placed in the tower. In the same year he also introduced an acetelyne gas plant for lighting the church, and it has proved an eminent success.

In July, 1899, eleven acres of undulating land, bordering on Cranberry Creek, near the village of Glandorf, were purchased for the purpose of a parish cemetery, the old one having become filled with interments. It was platted in harmony with the idea governing modern cemeteries. A fine array of trees and shrubbery add to the beauty of the cemetery, in the center of which, on a granite base, stands a life size crucifixion group. The cemetery was blessed on Sunday, September 16, 1900, by the Rev. Chancellor Houck, as the Bishop's delegate.

Glandorf has also an excellent school, public in name, but a parochial school in fact. The fine brick structure was built by the district school board, and the teachers are paid out of the public funds. As all the taxpayers in the school district, which is coterminous with the parish, are Catholics, they thus but get back their own. In 1893 an elegant house was built opposite the church for the use of the organist and principal of the school. At present four lay teachers and four Sanguinist Sisters conduct the school, with excellent results.

Father Horstmann not only gave all the land used by the church (excepting the new cemetery), but he also bequeathed to

his parish 560 acres of land which he had bought with his patrimony in 1834. The bequest was made for the purpose of aiding his parishioners when the time would come for them to build a large church, as he felt that the place he had established as an exclusively Catholic German colony, was bound to grow to large proportions. He seemed to have a prophetic eye, for his expectations have been fully realized. The land was sold in later years, when it had grown valuable, and the total proceeds, nearly \$7,000, were applied for the erection of the present church. Therefore it may justly be called a part and continuation of his great work, as founder of the parish of Glandorf. Notwithstanding the fact that it had been dismembered thrice, it still numbers nearly 250 families, all of whom are imbued with a thoroughly Catholic spirit, which has been the record of Glandorf since its foundation.

GLENVILLE, CUYAHOGA COUNTY.

(SEE CLEVELAND, ST. ALOYSIUS' CHURCH, PAGE 227.)

GRAFTON, LORAIN COUNTY.

ASSUMPTION (POLISH) MISSION CHURCH.

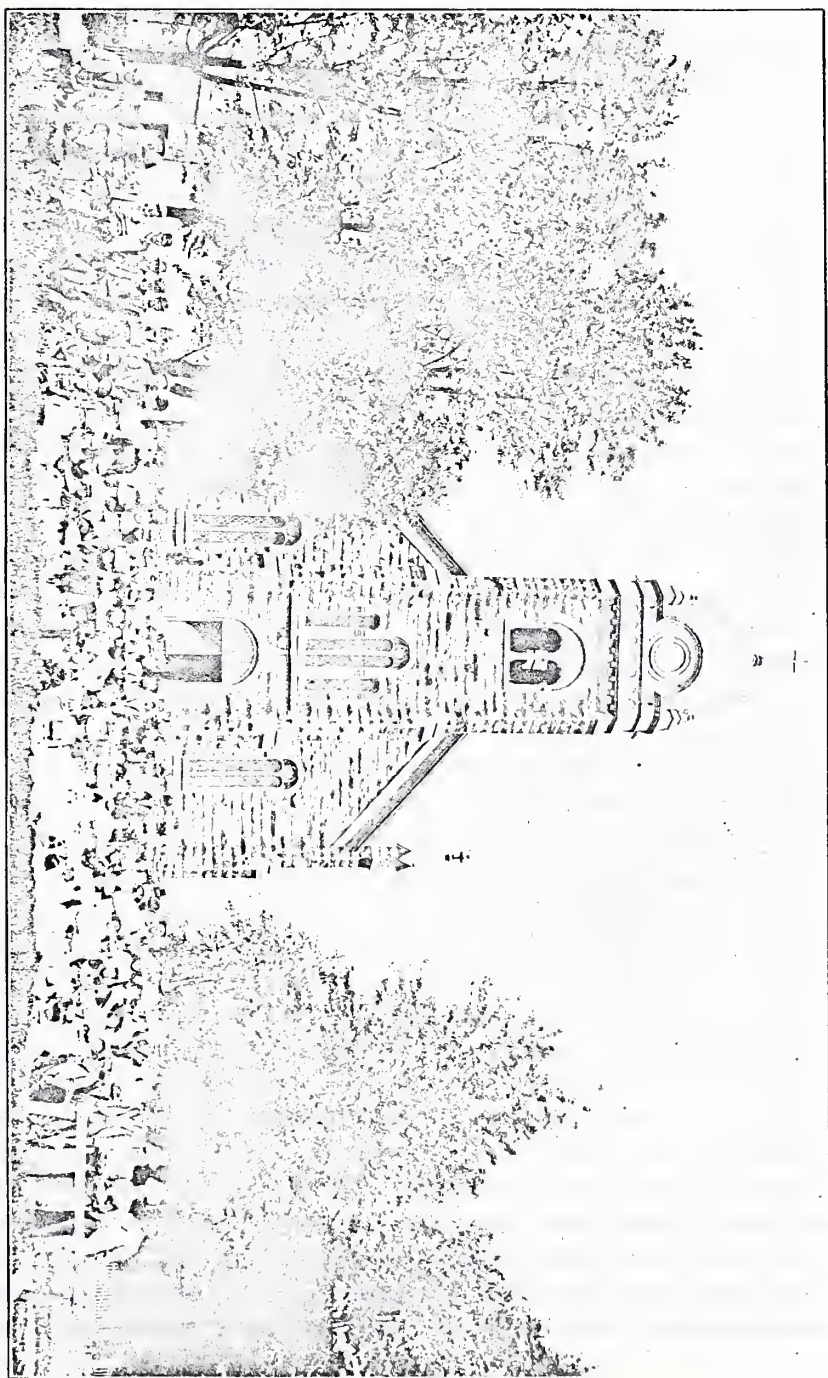
The stone quarries at Grafton give employment to about one hundred Poles. For a number of years they and their families had been attending Mass at the Immaculate Conception church in the same village, but not understanding English, or at least only imperfectly, they felt the need of a church in which the word of God would be preached to them in their native tongue. They petitioned Bishop Horstmann to this effect. He granted their request on condition that they raise sufficient funds to purchase the necessary ground and build a suitable church thereon. This they promptly and gladly did. An acre of ground was purchased for a church site, fronting on Elm street, and \$300 was the price paid. The deed was given October 27, 1892. Owing, however, to lack of Polish priests, the Bishop was unable to provide them with a pastor before autumn, 1894. At that time the Rev. S. Wozny, of St. Casimir's church, Cleveland, was authorized to establish a Polish congregation at Grafton and

to direct the building of a church for its use. Plans were drawn for a neat frame edifice, to cost about \$5,000. As soon as the contract was let the work was rapidly pushed to completion. Meanwhile the Poles had separate service in the Immaculate Conception church every alternate Sunday, Father Wozny coming from Cleveland for that purpose. The church was blessed on August 25, 1895, by Mgr. F. M. Boff, V. G., under the title of the Assumption of the Blessed Virgin. In January, 1896, Father Wozny was succeeded in the pastoral charge of the congregation by the Rev. W. J. Horak, who was also appointed resident pastor of the Immaculate Conception church, Grafton, thus giving the Poles divine service every Sunday and Holyday. To the great grief of the two congregations Father Horak was removed to Cleveland in January, 1898. The Assumption church was then given as a Mission to the Polish pastors at Lorain, viz., first to the Rev. A. L. Swierczynski from January to June, 1898, and then to the Rev. Charles Ruszkowski, who is still in charge of the Mission, attending it every Sunday. This involves a drive across the country of twelve miles—a task by no means easy when roads are bad or the weather inclement. In September, 1900, Father Ruszkowski established the parish school, with an attendance of seventy-five pupils, taught by a lay teacher. The building with its desks, etc., cost nearly \$1,500. The parish is composed of about seventy families.

GRAFTON, LORAIN COUNTY.

IMMACULATE CONCEPTION CHURCH.

Grafton is a village twenty-five miles southwest of Cleveland, and in its early history was known by the name of Rawsonville. Most of the villagers depend for a livelihood on the stone quarries. Because of these a number of Catholic families settled at Grafton in the early sixties. In August, 1862, the Rev. Thomas J. Halley was appointed first resident pastor of Grafton, whence he also attended a number of neighboring Missions. Among them was La Porte, where a small frame chapel had been in existence for many years. Previous to the advent of Father Halley the Catholics at Grafton attended Mass at La Porte. However, as they now far



IMMACULATE CONCEPTION CHURCH, GRAFTON.

outnumbered those who lived in or near that place, Father Halley, with Bishop Rappe's approval, bought (September 5, 1863), four lots in Grafton, fronting on Erie street. On one of the lots there stood a frame house which he made his residence, and on the lot lying farthest south he had the La Porte chapel moved—a distance of two miles. At that time the congregation at Grafton numbered about thirty families, most of them only in moderate circumstances. Neither Father Halley nor his people were satisfied with the chapel; it was too small and quite "weather worn." He therefore determined that it should be replaced by a stone church, as that material was within easy reach and would cost no more than brick. The matter was submitted to the congregation; they consented to assume the burden and subscribed liberally, considering their means—ready cash, promises of money and free labor, amounted to about \$3,000. Work was begun on the church at once, but it had not proceeded far before it was found that the means in sight were not even half of what would be required to complete the church. Finding it impossible to raise more money at home Father Halley, with the consent of Bishop Rappe, sought aid elsewhere. He visited Cleveland, Cincinnati, and even New York City, but the response to his appeals for assistance did not satisfy the demands on him for the work he had begun chiefly on hopes, which, it must be said, were not soon realized. Much discouraged, he asked for his removal to another field of labor. The Rev. A. R. Sidley was appointed his successor in January, 1868. During that year the walls and tower of the church were built to the square; during Father Halley's time the walls were built but a few feet above the water table. In 1869 the church was enclosed, the tower brought to completion, and the floor laid. In the following year the church was plastered, by November the stained glass windows were placed in position, and in December the contract for the pews and communion railing was let. At this time, December, 1870, the Rev. John Daudet was appointed Father Sidley's successor. The church with its incomplete outfit had cost about \$8,000 when Father Daudet took pastoral charge of Grafton. By degrees he reduced the debt, which was finally cancelled about 1890. In the spring of 1871 the new church was ready for occupancy and dedicated by the V. Rev. Administrator

Hannin. The old chapel was then turned into a school and served as such until 1889, when it was closed, because there was not a sufficient number of children who could attend, owing to the long distance to be traveled by many. No notable improvements were made on the parish property during Father Daudet's pastorate, as he felt that he could not impose any further burden on the generous few who had contributed so well, many even beyond their means, towards paying for the church. On October 26, 1884, he completed his fiftieth year in the priesthood—a rare event indeed, and the first that occurred in the diocese of Cleveland. Father Daudet had no intention of celebrating it, but was forced to do so on the following day by a large number of clerical friends who had come from Cleveland, and presented him with a number of appropriate and costly tokens of their esteem for him.

Father Daudet remained in charge of the Immaculate Conception parish till his death, February 10, 1892. A few weeks later the Rev. M. J. Clear was appointed his successor. Two years later the church was frescoed, supplied with new altars and pews and otherwise thoroughly renovated. The tower was also finished in harmony with the church. The cost of all the improvements amounted to about \$7,000.

In 1895 the Polish members separated from the parish and erected a church of their own, thus leaving to the other members, about one-half of the original parish, the obligation of meeting the comparatively large debt. This they did, and year by year it was diminished until, in 1900, it was entirely cancelled.

The Rev. M. J. Clear was succeeded by the Rev. Wenceslas J. Horak in January, 1896, with charge of the Assumption (Polish) church, at Grafton, as a Mission. This arrangement, however, lasted only until January, 1898, when the Rev. P. C. N. Dwyer was appointed pastor of the Immaculate Conception parish, and that of the Assumption was made a Mission of Lorain, as stated in the preceding sketch.

When Father Dwyer, the present pastor, took charge he found that the parish debt amounted to about \$3,500. He made every effort towards reducing the debt, which was finally cancelled during the year 1900, as above stated. This he was enabled to do only by extraordinary efforts, as the parish was reduced by

degrees from fifty paying families in 1898, to thirty-six in 1900. This is indeed a most creditable showing for the parish as well as for its pastor. At present the total number of families does not amount to more than about sixty, and all are in full accord with their pastor in his efforts to raise and maintain a high spiritual tone in the parish.

GREENSPRING, SANDUSKY COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Greenspring is situated partly in Seneca, and partly in Sandusky county. It is noted for its Sanitarium and Water Cure, located near the mineral spring, from which the pretty village has its name. As far back as 1841 a few Catholics had settled there, for in that year they were visited by the Redemptorist Father, F. X. Tschenhens, then stationed at Peru, Huron county. There is no record of any other priest having visited Greenspring until 1854. In that year the Rev. Michael O'Sullivan, pastor of St. Mary's, Tiffin, said Mass there in the house of Thomas Kinney. This he continued to do at long and irregular intervals, on week days, until 1859, when for two years Greenspring was attended from St. Joseph's, Fremont. In April, 1861, it was attached to Bellevue as a Station, and so remained until July, 1872. Since that time Greenspring has been attended from Clyde. Three lots, at the corner of Morgan and Kansas streets, in that part of the village of Greenspring located within Sandusky county, were bought for \$475, by the Rev. E. Mears, pastor of Bellevue; the deed was given on June 28, 1872. Father Mears had also raised a subscription of \$1,600 for the lots and a church. When the Rev. J. D. Bowles, pastor of Clyde, took charge of Greenspring, in July, 1872, he at once began the erection of the present church, a frame structure, 25 x 50 feet. A considerable portion of the subscription above mentioned was not paid when due, hence there remained on the little Mission (at that time numbering twenty families) a debt of about \$800. It was not cancelled until 1886—and then only by means of collections raised in response to appeals made between 1878 and 1886 (especially by the Rev. A. E. Manning, in 1885) to the two congregations at Fremont and Defiance; also to St. Mary's, Tiffin; St. Mary's, Norwalk, and Crestline. In

May, 1888, Father Manning replaced the temporary altar—a very primitive affair—by the present neat oak wood Gothic altar.

Since 1892 the Mission of Greenspring has been steadily losing membership, as the village could not offer employment for gaining a livelihood. In consequence of this fact no Catholics have settled there for many years past and nearly all of the few that were there have sought employment and homes elsewhere. At present but two families belong to the Mission. For some years they have had Mass only on week days, and that but at long intervals.

HAMLER, HENRY COUNTY.

ST. PAUL'S MISSION CHURCH.

In 1866 Catholics first settled at Hamler and in its immediate vicinity, and were identified with the parish at New Bavaria. When the church at New Bavaria was destroyed by fire in 1886 quite a number of the Hamler members refused to contribute towards rebuilding the church, believing the time had come when they should no longer be obliged to go to New Bavaria, seven miles distant, but should have a church in the village of Hamler. Their petition to Bishop Gilmour to this effect was granted. At once a subscription was raised for the desired church. A fine site was bought in August, 1886, at First and Cowan streets. The church, a plain frame structure, 36 x 60 feet, and costing about \$2,000, was completed and nearly paid for by December, 1886. Although the good people of Hamler felt happy, now that they had their own pretty church, they had no priest; and the Bishop was unable to send them one until December, 1888, when the resident pastor of Holgate was given charge of Hamler as a monthly Mission. This arrangement continued until January, 1893, when Hamler was made a Mission of North Baltimore, and it has remained so since. In September, 1894, the Rev. I. J. Wonderly purchased one and one-half acres for a cemetery. It was blessed by Mgr. F. M. Boff, V. G., on September 11, 1898. In 1898 the church was repainted and in the following year a neat altar was provided. A subscription was raised during 1900 for the erection of a \$2,000 residence for their prospective pastor; it will be built in 1901. The Mission is steadily increasing and now numbers about fifty families, nearly all Germans.

HARRISBURG, STARK COUNTY.

SACRED HEART OF MARY CHURCH.

A number of Catholic French families settled in and near the village of Harrisburg about 1833. They were attended from St. John's, Canton, until 1838; then from Louisville, until 1848; next from St. Vincent's, Akron, until 1850, and from Randolph, until 1851. A plot of land, comprising one and one-half acres, was bought by the Rev. C. Mouret, in July, 1848, and a small brick church (30 x 40 feet) built on it about that time. It served its purpose until replaced by the present brick church (40 x 70 feet). It was built in 1876, by the Rev. L. Hoffer, of Louisville, at that time in temporary charge of the Mission. The second church cost about \$3,000, and was paid for when completed. A parish school was organized in 1862, but had a fitful existence. At first it was taught by lay teachers, and then for a number of years by the Sisters of the Humility of Mary. The school was closed in 1899.

The first pastoral residence was a log house. It was bought by Father Mouret, who had it moved near the first church, where a frame addition was built to it. When the present church was erected the pastoral residence was removed near the school and fitted up as a residence for the teachers. The present (second) pastoral residence, bought about 1870, also originally a log house, Father Senner had weather-boarded and neatly fitted up. During the pastorate of Father Sauvadet the present fine bell was bought at a cost of \$450. In 1891, during the second pastorate of Father Kunnert, the church was thoroughly remodeled and supplied with new pews and a hot air furnace.

At present the parish has a membership of about fifty families, most of them belonging to the farming class.

Since 1851 the following priests have had pastoral charge of Harrisburg: The Revs. P. Weber, 1851-54; L. F. D'Arcy, 1854-55; L. Grevin, 1855-58; J. A. Frere, 1858-60; (attended as a Mission, from Alliance and Louisville, in 1861); J. A. Heimo, April, 1861, to March, 1863; (attended from Louisville, March, 1863, to February, 1864); J. E. Martin, March, 1864, to May, 1865; F. Moitrier, 1865-66; J. Rouchy, May, 1866, to February, 1871; J.

B. Buerkel, 1871-78; F. Senner, September, 1878, to March, 1884; A. Sauvadet, March, 1884, to January, 1886; J. P. Kunnert, August, 1886; to December, 1888; J. Hetet, December, 1888, to January, 1890; T. F. McGuire, February to April, 1890; J. P. Kunnert (a second time) April, 1890, to September, 1899; T. M. Kolb, September to December, 1899; M. Philippart, December, 1899, to June 1900; and the présent pastor, the Rev. Charles H. Gardner, since June, 1900.

HICKSVILLE, DEFIANCE COUNTY.

ST. MICHAEL'S MISSION CHURCH.

The Rev. Amadeus Rappe was the first priest to attend the few Catholic families at Hicksville. He visited them twice from Toledo, during the year 1846, saying Mass and administering the sacraments, in the house of Patrick Smith. Hicksville was a Station for many years—until 1880. From 1846 to 1851, it was attended from St. Francis', Toledo; from St. John's, Defiance, 1851-67; from Antwerp, 1867-88, and since August, 1888, from Delaware Bend.

On December 13, 1879, the Rev. Frederick Rupert, at the time resident pastor of Antwerp, was given a fine lot in the village of Hicksville. It extends from Edgerton street to Dixon avenue, and was donated by Mr. A. R. Edgerton, a Protestant. Under Father Rupert's direction the present very neat frame church 30 x 50 feet, was built at a cost of about \$1,800. As he had but a very few families on whose assistance he could rely it was no easy task for him to erect the church and pay for it. But he succeeded in doing so, in the face of many difficulties, the principal of which was lack of means. Among the benefactors of the Mission is Mrs. Hicks-Lord, of New York city. She donated \$500 to the church. Mass was said in it for the first time on May 27, 1880 (Feast of Corpus Christi); Father Rupert was the celebrant.

In August, 1888, Hicksville was made a Mission of Delaware Bend, as above stated, and has thus remained. Since that time the Rev. L. Heiland had charge of the Mission until July, 1900, and attended it monthly, as did his predecessors. During his

pastorate a number of improvements and repairs were made in and about the church. He also bought an organ, a set of Stations and other needed church furnishings, all of which have made its interior quite attractive. The Mission has but thirteen families, according to the last diocesan census report published in 1900.

HOLGATE, HENRY COUNTY.

ST. MARY'S CHURCH.

Prior to the organization, in 1886, of St. Mary's congregation at Holgate, a thrifty town located at the crossing of the Baltimore & Ohio and the Toledo & Kansas City railroads, the Catholic families living there and in the immediate vicinity belonged to the Sacred Heart church, at New Bavaria, four miles distant. For several years they had petitioned for a resident pastor, or at least to have a church of their own, as they found it too inconvenient to attend Mass at New Bavaria.

In 1886 Bishop Gilmour directed the Rev. John A. Michenfelder, then pastor of New Bavaria, to secure a suitable site at Holgate for a church. This was done on August 10 of the same year, when by deed three lots, with a frontage of 198 feet on Keyser street, were secured. Two of the lots were donated and for the other the sum of \$100 was paid. Immediately after the purchase of said lots Father Michenfelder arranged for the erection of a frame church. Two months later it was ready for dedication. The ceremony was performed by Monsignor F. M. Boff, V. G., on Sunday, October 31, 1886. The church is 33 feet wide and 67 feet long. The ceiling has a triple arch, the center being 32 feet in height. The handsome interior, tastily frescoed, is furnished with neat pews and a high altar, the latter a gift from St. John's parish, Defiance. The windows are of stained glass and the entire structure, one of the prettiest in the town, presents a very attractive appearance. Exclusive of a 1,300 pound bell, the church cost \$1,700.

Holgate was attended from New Bavaria as a Mission until January, 1889, when the Rev. Francis T. Moran was appointed first resident pastor. He remained but two months when Bishop Gilmour directed him to take temporary charge of the Immaculate

Conception parish at Toledo. Holgate was again attended from New Bavaria until the following June, when the Rev. W. A. Panuska succeeded Father Moran as resident pastor. He remained in charge until March, 1892. In January, 1891, a lot adjoining the church property, and having on it a small but neat frame house, was bought for \$1,450. The house has served since as the pastoral residence.

The Rev. John Gastager succeeded Father Panuska in March, 1892, but ill health forced him to resign in September of the same year. He died most edifyingly at St. Joseph's Hospital, Lorain, on December 4, 1892. Since September, 1892, the following priests have had pastoral charge of Holgate: The Revs. George F. Murphy, D. D., September-November, 1892; Thomas M. Kolb, November, 1892, to January, 1895; and the present pastor, the Rev. John A. Tennissen, since January, 1895.

During the pastorate of Father Kolb an acre of land was purchased (January, 1893), for a cemetery. He also made a number of needed improvements on the church property, which is in excellent condition and free from debt. The congregation has a membership of about thirty-five families. It has not been found practicable thus far to establish a parochial school.

HONEY CREEK, CRAWFORD COUNTY.

MATER DOLOROSA MISSION CHURCH.

In 1879 about thirty-five families, belonging to St. Bernard's parish, New Washington, but living in and near the settlement of Honey Creek, formed an independent parish. In October, 1879, they bought two and one-half acres of land and on it built a frame church, at a cost of about \$2,000, and a small frame pastoral residence. The title to the property was vested in self-constituted "trustees." All this was done without the consent of Bishop Gilmour, and under the plea that they lived too far from New Washington. The real reason, however, for their unlawful action was their refusal to obey the laws of the diocese, and the dislike they had for their pastor. In consequence of this, Bishop Gilmour ignored them and their church, and refused to give them a pastor, until they would first submit to lawfully constituted authority, and

promise to obey the laws of the diocese governing church organization and the holding of property. This they finally did in the summer of 1880. In September of that year the Rev. A. Dambach was appointed their pastor. He found an unfinished church, which was soon fitted up for divine service. Owing to a lack of priests the Bishop was obliged to withdraw Father Dambach in June, 1881, and send him to a larger parish which had no pastor. Honey Creek was then made a Mission of New Washington, whence it has been since attended every Sunday and Holyday. Two side altars and a set of Stations were secured in 1887, thus making the interior outfit of the church complete. Bishop Gilmour dedicated the church on June 4, 1888, and in the fall of the same year Mgr. F. M. Boff, V. G., blessed the cemetery, which is located in the rear of the church. In 1890 the church was painted and frescoed and in 1899 it was supplied with stained glass windows.

In 1883 a parish school was organized and has since then been taught by a lay teacher. The Mission has about forty-five families, all Germans, and of the farming class.

HUBBARD, TRUMBULL COUNTY.

ST. PATRICK'S CHURCH.

Hubbard is a small town seven miles southeast of Youngstown, in the coal mining district of Trumbull county. Catholics first settled there in 1863 when the Mahoning Valley railway was built through Hubbard to the coal mines near by, which were opened during the following year. In these mines also a considerable number of Catholics found employment. The Rev. E. M. O'Callaghan, pastor of St. Columba's, Youngstown, attended Hubbard as a Station from 1864 to 1867, and during this time said Mass in the house of Mr. M. Pigott. In January, 1866, he bought the present church lot, which fronts on North Main street. After considerable exertion Father O'Callaghan succeeded in collecting funds with which to pay for the lot and, in 1867, he built a small frame church, 30 x 50 feet. In 1868 Hubbard was assigned to Warren as a Mission and as such attended by the Rev. E. J. Conway, for about one year. The Rev. Peter Becker, pastor of St.

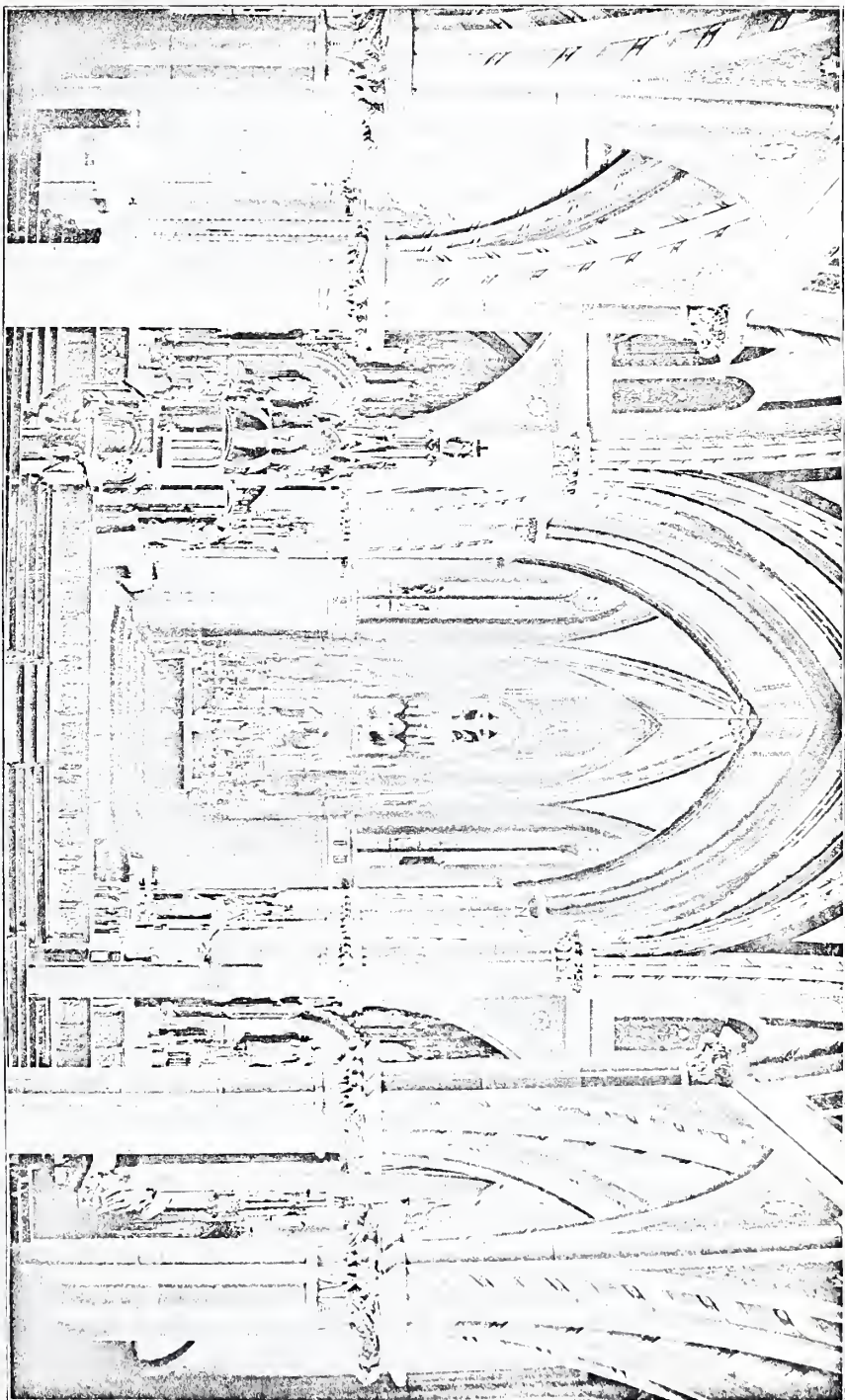
Joseph's, Youngstown, was given charge of the Mission in March, 1869. He had the church plastered and provided with pews. In July, 1870, the Rev. John T. Schaffeld was appointed first resident pastor of Hubbard. He remained until May, 1880. Following is a list of his successors: The Revs. J. Klute, to August, 1883; N. Pfeil, to February, 1884; F. M. Scullin, to May, 1889; J. J. Clarke, May, to July, 1889, and the present pastor, the Rev. N. J. Drohan, since July, 1889.

With the exception of the lot on which the original church stood and the private right of way to the cemetery, all of the fine property of the parish was purchased during the pastorate of Father Schaffeld. The church property covers five lots on North Main street, and the cemetery, three and one-half acres, located on the outskirts of the town. The present pastoral residence was built in 1871, and enlarged in 1890. In order to accommodate the increasing membership of the parish, Father Schaffeld had an addition built to the church in 1873. The church was dedicated by Bishop Gilmour, to St. Patrick, on July 13, of the same year. In 1887, during the pastorate of Father Scullin, the church was frescoed and all the parish buildings were repainted at an expense of nearly \$800. In 1898 the church was re-roofed with slate, and the parish buildings, including the school and the Sisters' residence, were again painted and tidied up, at an outlay of about \$600.

The parish school was organized by Father Schaffeld, in 1870, in a small frame building (24 x 32) which he had erected shortly after his arrival in Hubbard. The school was taught by a lay teacher until 1874; it was then put in charge of the Sisters of the Humility of Mary. They remained until June, 1878, when, in September of the same year, they were succeeded by lay teachers. In September, 1880, during the pastorate of Father Klute, the Sisters of the Humility of Mary were recalled. In 1882 he bought a frame house and had it moved on the parish lot for the use of the Sisters, as their residence. They continued in charge of the school until June, 1894, when, owing to lack of means, and decreased attendance of children, they were replaced by a lay teacher.

The parish is composed almost entirely of coal miners, faithful to their duties as Catholics, and, although for the most part

ST. JOHN'S CHURCH (INTERIOR), GLANDORF.



poor, they are generous in their support of the church. Hubbard, like all mining towns, had much to suffer from the effects of the financial crisis in 1873, as also later on from the strikes in the coal district. As a result the only rolling mill in the town was closed, which forced many families to seek homes elsewhere. The membership of the parish decreased over one-half since 1876, and now numbers only about sixty-five families.

HUDSON, SUMMIT COUNTY.

ST. MARY'S CHURCH.

The first Catholic settlers at Hudson were the laborers employed in the construction of the Cleveland & Pittsburg railroad, between 1847 and 1850. Until 1854 there were but five Catholic families in the village of Hudson. It was attended from St. Vincent's, Akron, as a Station, between 1850 and 1852. In August, 1850, the Rev. Jacob Goodwin bought a lot at the corner of Railroad and Oviatt streets, but could not raise sufficient means to build even a small frame church. Divine service had therefore to be held in private houses or public halls, until 1860.

The Rev. Francis McGann attended Hudson from Akron, between August, 1850, and 1852. It was then attended from Cleveland by the Rev. W. O'Connor (1852-53); from Akron, by the Rev. F. McGann (1853-55); and again from Cleveland, by the Revs. F. Salaun (1855-59); and E. M. O'Callaghan (1859-61). In 1860 Father O'Callaghan built the present frame church (30 x 50 feet) on the lot bought by Father Goodwin, as above stated. The spirit of prejudice was so rampant in Hudson when a site was purchased for a Catholic church, that a Mr. Brewster, who sold the lot for this purpose, was threatened with a coat of tar and feathers. Further evidence of this spirit was manifested when the little church was erected; for the cross was cut off and removed therefrom soon after the church was completed. To this day is mentioned the incident, and the bravery of a Catholic working girl who found the cross and carried it on her shoulder to the church.

Hudson was at that time the seat of the Western Reserve University, and therefore, supposedly, a cultured town. How far this manifested itself the incident above related may point out.

In July, 1861, the Rev. P. H. Brown was appointed first resident pastor of Hudson. He lived in a rented house during his stay, which ended in the summer of 1862. He was then transferred to Ravenna, but retained Hudson as a Mission until November, 1867, when the Rev. J. Hannan was sent to Hudson as resident pastor, and remained until February, 1876. Since that time the following priests have been stationed at Hudson: The Revs. A. Paganini, 1876 to 1877; P. H. O'Mara, 1877 to 1881; P. Barry, 1881 to 1884; J. J. Clarke, 1884 to 1885; J. J. Farrell, 1885 to 1889; F. B. Doherty, 1890 to 1899, and the present pastor, the Rev. D. B. Crotty, since August, 1899.

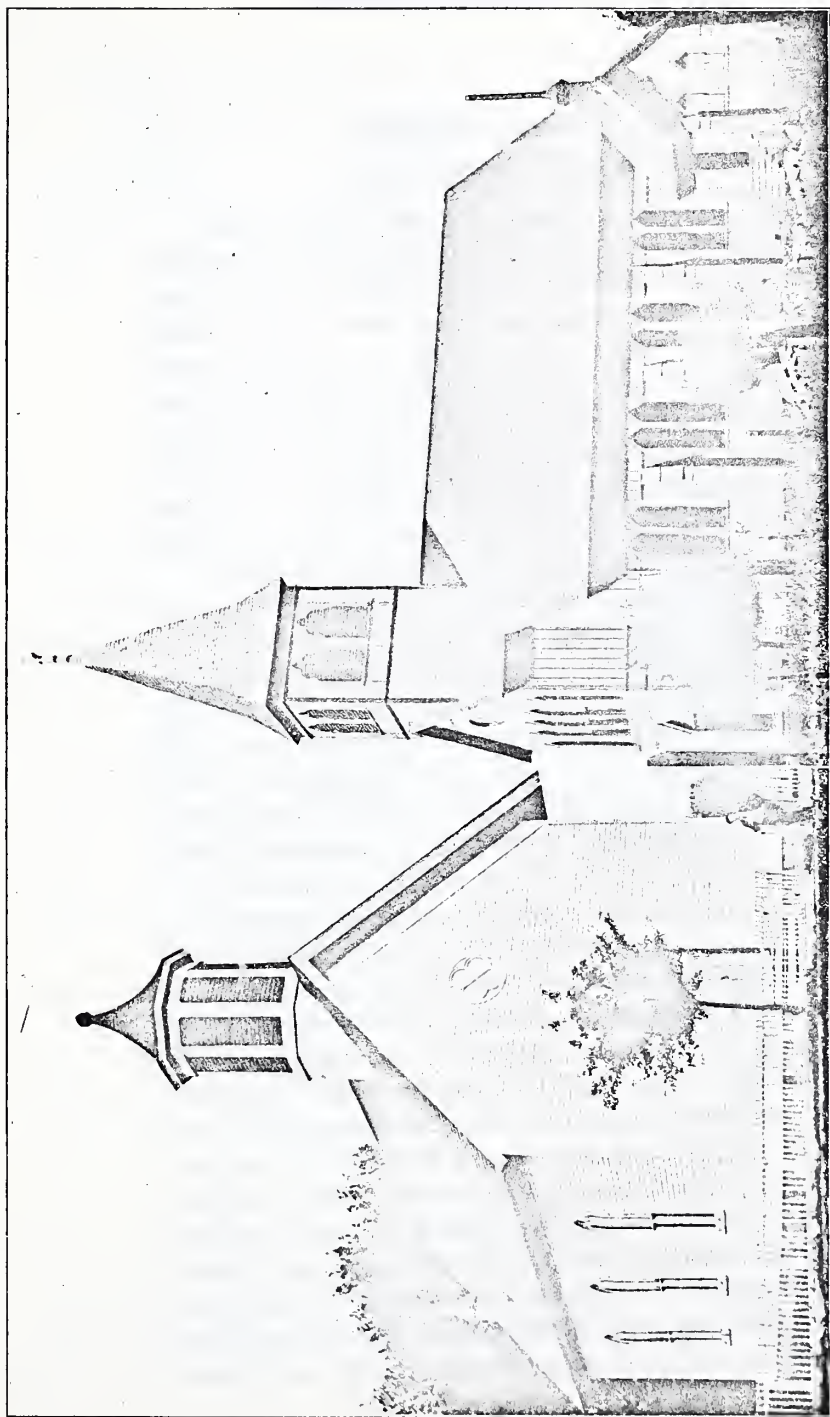
The year 1888 proved an important one for the little parish, a number of notable changes as to its property having been made during that time. Father Farrell bought a fine lot at the corner of East Main street and Streetsboro road, to serve as a site for the church and pastoral residence, the old location having proved very undesirable; the lot, with a frame residence on it, cost nearly \$900. The property was in poor condition and so the work of improvement was at once commenced. The residence being quite large, a portion of it was moved to one corner of the lot, and the main part of it was remodeled at an expense of about \$800, to make it a suitable pastoral residence. The total cost of purchase and improvements on the property amounted to about \$2,000, and was nearly paid for within one year. Part of the expense was paid out of the sale of the old parish residence lot; the sale was effected in May, 1888. The Missions of Cuyahoga Falls and Peninsula also gave generous assistance, without which the comparatively large outlay could not have been met.

In June, 1890, the church was moved from its old site on Main street to the present site, near the pastoral residence.

In 1894 the church was re-roofed, replastered, painted within and without, fitted up with stained glass windows, furnace, Stations of the Cross, pews, etc., all at a cost of about \$900. In the same year the old church lot was sold and the proceeds applied on the church improvement.

Three acres were purchased in 1881 for a parish cemetery.

There is no parochial school at Hudson, as the parish numbers only twenty-five families.



ST. MARY'S CHURCH, VERMILLION.

ST. PETER'S CHURCH, HURON.

HURON, ERIE COUNTY.

ST. PETER'S MISSION CHURCH.

About 1836 Catholics began to settle at Huron, which was then, as it is now, a port on Lake Erie. The Rev. P. J. Machebeuf, pastor of Holy Angels' Church, Sandusky, was the first priest to look after their spiritual wants. Huron was attended from Sandusky as a Station until 1875, when it was attached to and attended from Milan for three years, with the Rev. J. P. Pütz in charge; he did much to revive the Faith in that place. In May, 1878, it was assigned to Vermilion, whence it has been attended ever since. During all this long period Mass was said in private houses, and for many years in the house of Daniel Duffy.

It was not until the year 1889, during the time the Rev. M. S. Smith had charge, that the long cherished hope of the Catholics of Huron, to erect a church of their own, was about to be realized. It was then that Father Smith began to collect funds for that purpose. All the Catholics of the town and the non-Catholics, too, with few exceptions, contributed very generously. Thus encouraged, Father Smith had plans drawn for a neat frame church, 40 x 70 feet, to be built on a lot fronting on Rensselaer street, purchased in December, 1887, for \$300. The building was commenced early in October, 1889, but shortly after, Father Smith was transferred from Vermilion and Huron. From October to the following January both places were without a priest. Meanwhile, however, the building committee, composed of Peter Reifer and John Banville, continued the building under the direction of Bishop Gilmour. In January, 1890, the Rev. Ignatius J. Wonderly was appointed pastor of Vermilion, with charge of Huron also. He pushed the church to rapid completion, so that the Holy Sacrifice was offered in it for the first time on Pentecost Sunday, May 25, 1890. Its dedication took place a few weeks later—on Sunday, June 15, Bishop Gilmour performing the ceremony. The church cost about \$3,000, exclusive of altars, pews, etc., and was fully paid for within one year after its dedication. Father Wonderly purchased two additional lots for \$400; they adjoin the church site, and are intended for the future parish school and pas-

toral residence. The two bells now in use were bought in 1892 and blessed by Mgr. Boff, V. G., on August 8 of the same year.

The Mission of Huron is attended by the Rev. N. W. Horst, since November, 1893. It comprises about sixty-five families and is free of debt. A number of notable improvements have been added to the church during the last three years, including a furnace, frescoing, etc. The church property is in excellent condition.

INDEPENDENCE, CUYAHOGA COUNTY.

ST. MICHAEL'S CHURCH.

In 1851 the Rev. Nicholas Roupp, then stationed at the Cathedral, was commissioned by Bishop Rappe to look after the spiritual interests of the few Catholic families living in and near Independence. Under his direction a parcel of land was bought in that year to serve as a church site and cemetery. A small stone church was built. It was dedicated to St. Lawrence by the Rev. J. H. Luhr, on the feast of Corpus Christi, 1852. The Mission was visited by Father Roupp until June, 1853. Between that year and 1869 it was attended monthly from Cleveland, by the following priests: The Revs. J. J. Kramer, A. Krasny, J. Kuhn, C. Barbier; from Rockport, by the Revs. M. Müller and F. C. Ludwig. From 1870 until 1876 Independence was attended by the Franciscan Fathers, of St. Joseph's church, Cleveland, viz., the Rev. Fathers Dominic Droessler, Sebastian Kleekam, Raynerius Dickneite, Bonaventure Faulhaber and Gregory Boden; and by the Rev. L. Zumbühl, of St. Mary's Seminary, from 1876 until July, 1877. The Franciscans then again took charge of the Mission and attended it until June, 1887, viz., the Rev. Irenäus Bierbaum, Fidelis Kärcher, Eustace Brüggemann, Bonaventure Faulhaber, Thomas Schneider and Cyril Augustinsky. Owing then to a lack of priests, Independence was without attendance until January, 1888, when the Rev. Peter D. Scherer was appointed the first resident pastor. In June of the same year he was succeeded by the Rev. Nicholas Hoffstetter, who returned to his native Switzerland in August, 1890. Independence was then again made a Mission and as such attended at first monthly and

then weekly by the Jesuit Fathers, of St. Mary's, Cleveland, viz., by the Revs. V. Scheppach (1890-94); E. Steffen (1894-97); F. Breymann, J. B. Neustich, B. Gmeiner, M. Schmitt and O. Hogenforst (1897-1900). The present pastor, the Rev. Albert J. Aust, has been in charge since September, 1900.

The stone church, built in 1852, as above stated, became not only too small, but also quite dilapidated, and, in fact, unsafe. It was therefore found necessary, in 1871, to replace it by a larger church. The Franciscan Father then in charge of the Mission, the Rev. R. Dickneite, bought another lot, which is located in the center of the village. The deed was given in June, 1872. A frame residence and a small frame school house were on the lot. The former was enlarged and remodeled as a parish house. Another addition was built to it in 1889. The school was moved to the rear end of the lot, and has since been so used. The present very neat brick church was built between 1874 and 1875, during the pastorate of the Rev. Gregory Boden, O. S. F., at a cost of about \$8,000. It was the great generosity of a few parishioners that made the erection of the church, at that cost, a possibility for so small a parish as it was then. The principal contributors were: Mrs. J. and S. Blessing, F. Bochohd, J. and C. Mühling, Joseph and Jacob Effinger, Joseph Urmetz and Joseph Halter. It was dedicated by Bishop Fitzgerald on September 15, 1875, Bishop Gilmour being then ill, and absent from home. The old church was razed to the ground some years later. In June, 1887, the present cemetery was bought.

The parish school was organized in 1870, and has always been taught by lay teachers.

The parish now numbers about fifty families, mostly Germans.

JEFFERSON, ASHTABULA COUNTY.

ST. JOSEPH'S CHURCH.

Mass was offered in Jefferson for the first time on May 24, 1858. The celebrant was Bishop Young, of Erie, Pa., and the congregation consisted of seven persons, nearly the whole Catholic population of the village and vicinity. The Bishop was the

guest of Joshua R. Giddings, of abolition fame, and a Protestant, whom he knew many years before he himself became a Catholic. Another Protestant gentleman, Mr. Horace Smally, whose daughter, Mary, had recently become a Catholic while visiting friends in Vermont, and at whose instance the Bishop came to Jefferson, gave a room in his house for the offering of the Holy Sacrifice. Importuned by Miss Smally, the Bishop consented to lecture in the town hall during his short stay in Jefferson, and would have been roughly handled, were it not for the interference of Mr. Giddings. He consoled the few Catholics, however, by telling them that if they prayed earnestly and daily to God they would have a church in ten years from that time. This promise was literally fulfilled, as will be seen later on in this sketch.

Soon after that event, which showed the intolerance of a people who afterwards became so liberal, the place was occasionally attended by the Rev. Fathers Coquerelle and Caron, of Painesville. A few years later Father Tracy, at that time (1863) appointed to Ashtabula, gave the place more frequent attendance, until 1865, when Jefferson was made a Mission of South Thompson, under the pastorate of the Rev. D. O'Keefe. The following year the Rev. J. Hannan was appointed pastor of South Thompson and Jefferson. He was succeeded in 1868 by the Rev. T. P. Thorpe, who had charge of the Mission till September, 1870. Mass had been celebrated in the Town Hall, twice a month since 1868, a proof of the growing liberality on the part of the Protestants at Jefferson.

When the village of Jefferson was laid out, certain two-acre lots were set aside for church and school purposes. One remained unappropriated and by a two-thirds vote of the villagers the perpetual use of the lot was given to the Catholics. The move was not a wise one, as the sequel showed, but it was then received as a favor. In securing the use of this lot, Miss Smally, her father, still a Protestant, Martin Jones and Francis Stockel were chiefly instrumental. Father Hannan staked out the limits of the proposed church, was presented with a few thousand feet of lumber by owners of neighboring sawmills, but left without beginning the church. After a few months his successor, Father Thorpe, opened a subscription, began the work on the foundation, and on

September 13, 1868, saw the Church of the Assumption, with its handsome stained glass windows, altars and pews, ready for dedication—ten years after Bishop Young's first visit to Jefferson. A debt remained on the church, not very heavy, save for the poverty of the people, but both they and the pastor were light of heart and full of hope.

About this time, or very soon after, an incident occurred that deserves to be recorded. A course of lectures for the fall and winter months was inaugurated in the Court House at Jefferson. Father Thorpe was invited to deliver a lecture in the course. He accepted the invitation, giving as his subject, "The Catholic Church, as Seen by Catholics." This deeply stirred up the anti-Catholic rancor which had been gradually waning since the threatened attack on Bishop Young ten years before. This remnant of bigotry, headed by the pastor of the Congregationalists and one or two other Protestant ministers, waited on the County Commissioners, to protest against giving the Court House "for the preaching of Romanism," and were rewarded by having their protest honored. Ashamed and indignant that such petty bigotry should prevail in an enlightened community, the Lecture Committee, composed of the most prominent men in the village, engaged a better and larger hall, where the lecture was delivered to a large and almost exclusively Protestant audience. Two weeks later the Rev. Mr. Olds, the Congregational minister above mentioned, announced through the local papers, that he would lecture in his own church on the following Sunday on the subject, "Roman Catholicism as Seen by a Protestant." Father Thorpe was present at the lecture, which was largely attended. At its conclusion he asked the use of the pulpit to reply immediately to the minister. This request was promptly refused by Mr. Olds and his deacons, but the audience made an outcry in favor of the priest, demanding that he be heard. A compromise was made to the effect that he should get the use of the pulpit on the following Sunday. Father Thorpe came at the appointed time and found the church filled with a distinctly Protestant audience, who showed him their favor from the beginning. Mr. Olds denied having made statements charged on him by the priest, but from all parts of the church came the repeated cry: "You did say it!" The

Rev. Mr. Olds soon after this event lost his congregation, but the Church of the Assumption was burnt to the ground by an incendiary on the night of March 19, 1870. Many people of Jefferson collated the two events. Bigotry and intolerance, stung by all the happenings of the previous two years, could not bear the presence of the beautiful little church, and so applied the torch of the incendiary and reduced it to a heap of ashes. Father Thorpe arrived from South Thompson the morning after the fire. Undaunted by the terrible occurrence of the day before, he at once determined to rebuild. He issued an appeal to the people of Jefferson and in a very short time was made the recipient of several hundred dollars from non-Catholics who abhorred the dastardly work of the incendiary. Among those who subscribed \$50 was the Hon. Senator B. F. Wade, one of the anti-slavery champions of his day. An appeal was also made to the few Catholics of the Mission, and the pastor visited several places in the diocese for assistance. In a few short months sufficient money was placed in his hands to purchase another two-acre lot, with a large and substantial frame residence, in the center of the town, and near the Court House. The lot on which the burnt church had stood was given back to the village authorities; nothing had been paid for it, and nothing was received for it. The new lot cost over \$2,000, which sum was paid and the deed transferred to the Bishop in proper time. The debt on the destroyed church was also paid and a clear field left to his successor by Father Thorpe, who was transferred to the pastorate of the Immaculate Conception church, Cleveland, in September, 1870. He was succeeded by the Rev. Peter Coady, who had charge of the Mission until 1871, when he was replaced, after a few months, by the Rev. James Monahan. From 1873 until 1880 Jefferson was attended from Ashtabula by the Rev. E. J. Conway, who began in the spring of 1876 the present church, which is also a frame building, then and still large enough for the few Catholics of the town, whose number never exceeded twenty-five families. The church was dedicated in August, 1876, and St. Joseph Calasancius was chosen its patron saint. In July, 1880, the Rev. W. J. Finucan was appointed first resident pastor of Jefferson. He remained until March, 1881, when Jefferson was again made a Mission of Ashtabula, and

attended by the Rev. E. J. Conway. The Rev. G. P. Jennings was appointed pastor of Jefferson in July, 1884. During his long pastorate many improvements were added to the church and residence, the more notable being those added to the church in 1888. In that year the expenditures amounted to about \$500, with the result that the little church presented a very neat appearance. The Rev. W. F. Murphy succeeded Father Jennings at Conneaut and Jefferson in August, 1893. He retained charge of the latter place until October, 1894, when it was made a Mission of Ashtabula Harbor, and thence attended by the Rev. J. F. Smith till the following January. It was then again attached to South Thompson as a Mission till May, 1895. The residence of the pastor of South Thompson, the Rev. John Johnston, was then transferred to Jefferson, and has remained so since. Father Johnston added a gallery to the church in 1896 and made some repairs in and about the priest's house, and tidied up the church lot, now covering but one acre, the other acre having been sold by Father Jennings in February, 1888.

The Catholics of Jefferson, though few in number and not "blessed with this world's goods," have always been generous towards the church, full of faith and devoted to their pastors.

JUNCTION, PAULDING COUNTY.

ST. MARY'S MISSION CHURCH.

The Rev. Amadeus Rappe was the first priest to visit Junction—in 1846. He came from Toledo about four times during that year and said Mass in the house of John Mason. There is no record of any priest having visited Junction after that time until 1852, when it was attached as a Station to St. John's, Defiance, whose respective pastors attended it on week days for some years. They said Mass in the residence of 'Squire Mason, a Protestant; he was received into the Church two weeks before he died. In April, 1857, the Rev. F. Westerholt, then pastor at Defiance, was given, by the same generous gentleman, a two-acre lot in the village of Junction for a prospective church, and two acres of land, in February of the same year, for a cemetery. Father Westerholt's successor, the Rev. A. I. Hoeffel, built the present church—

a frame structure, 30' x 40 feet; it cost about \$1,100. Junction was attended from Defiance until October, 1871, when it was made a Mission of Antwerp, to which it has since belonged. The Rev. A. Hamelin added a sanctuary and sacristy, thus enlarging the seating capacity of the little church, which he also had repainted.

KALIDA, PUTNAM COUNTY.

ST. MICHAEL'S CHURCH.

Prior to 1877 the Catholics at Kalida were identified with St. John's parish at Glandorf. As early as 1861 they were desirous of having their own church. In that year, at their request, the Rev. Joseph J. Goebbels, pastor of Fort Jennings, made the preliminary arrangements for its erection. A lot was secured and a frame church was commenced and enclosed. During that same year (1861) the county seat of Putnam was transferred from Kalida to Ottawa. In consequence of this the business interests of Kalida were greatly disturbed and the few Catholics residing there removed to other places. This resulted also in the abandonment of the unfinished church. For sixteen years nothing was or could be done towards erecting another church. Slowly Catholics again settled in and near Kalida, so that by 1877 they numbered seventeen families. In September, 1876, they bought and paid for a fine lot, to be used eventually as a church site. In 1877 they petitioned the Rev. Michael Müller, pastor of Ottoville, to aid them in erecting the much desired church, for which they also obtained Bishop Gilmour's consent. Father Müller took up a subscription to the amount of \$4,000, and then commenced the church, a brick edifice, 42 x 65 feet. Its cornerstone was laid on June 16, 1878. The church was dedicated to St. Michael, on December 1, of the same year.

Kalida was attended, alternately, from Ottoville and Fort Jennings, on every second Sunday, from January, 1878, until January, 1888, when the Mission was placed in charge of the Sanguinist Fathers, at Glandorf. The first was the Rev. Rochus Schüly. He was succeeded in June, 1894, by the Rev. Chrysostom Hummer, who had the church considerably enlarged during the following year. As above stated, its original dimensions were 42 x 65

feet. Its width in the transept is now 56, and its length 113 feet. Father Hummer also built the present graceful spire during this time. The enlargement of the church, the frescoing, and other improvements, cost about \$7,000. The renovated and practically new church was dedicated by Bishop Horstmann, May 17, 1896. In the following September Father Hummer was succeeded by the present pastor, the Rev. Valentine Schirack. Besides procuring two bells for \$500, Father Schirack succeeded in paying off the entire parish debt during the year 1898. In the spring of the following year he raised a subscription of \$4,000 for a brick pastoral residence. It was completed in May, 1900; with its furnishings, plumbing, etc., it cost about \$5,000. Father Schirack has resided at Kalida since May, 1900, being, as he is, the first resident pastor of the congregation, which now numbers about one hundred families. The children attend the so-called Catholic district school, a system used by all the congregations in Putnam county, where the population is entirely Catholic, or nearly so.

KANSAS, SENECA COUNTY.

ST. JAMES' MISSION CHURCH.

Kansas is a small village, twelve miles southwest of Fremont, on the Lake Erie & Western railroad. For a number of years the Catholic families (about twenty) there located, attended Mass at Bettsville or Millersville, of which latter place it was a Station. In June, 1889, they petitioned Bishop Gilmour for permission to build a church for themselves. He directed the Rev. Michael Dechant, pastor of Millersville, to secure a suitable site and start a subscription for the proposed church. The subscription considerably exceeded Father Dechant's expectation; it amounted to \$1,200. Two lots, each 50 x 150 feet, centrally located in the village, on Chestnut street, were purchased August 6, 1889. Plans were drawn for a frame church, which was begun in the latter part of the same month, but not completed until June, 1890.

Although all the members of the Mission contributed generously towards the erection of the pretty little church, none exceeded in zeal and generosity Dr. J. S. Jump, at that time a non-Catholic. He not only collected the money subscribed, but

also superintended the work of building. Being an expert mechanic, as well as a skilful physician, he built with his own hands the very neat altar that adorns the tasty sanctuary. The church was not dedicated till June 8, 1890; the Rt. Rev. Mgr. F. M. Boff, V. G., delegated for that purpose by Bishop Gilmour, performed the ceremony. On the day previous he also blessed the bell which had been purchased some months before. It was at once put in the tower and rung for the first time on dedication day. The church is a frame building, 30 x 50 feet, and of attractive appearance. It is without debt.

Kansas is attended monthly from Millersville by the Rev. Michael Dechant. At present only thirteen families belong to the Mission, which is without any prospective growth.

KELLEY'S ISLAND, ERIE COUNTY.

ST. MICHAEL'S CHURCH.

Until 1867 the Catholics of Kelley's Island, the largest of a group, formerly called the "Isles of the Apostles," were attended from Sandusky, Port Clinton, and again from Sandusky. The Rev. Louis Molon, pastor of Holy Angels' church, Sandusky, was the first priest to take charge (July to September, 1861) of Kelley's Island, as a Station. His successor (September, 1861, to June, 1865) was the Rev. George A. Verlet, pastor of Port Clinton. The Revs. A. Herbstritt and N. Moes, of Sandusky, also occasionally attended Kelley's Island between 1863 and 1864.

In 1863 a plain but neat little stone church was erected on a lot donated by Henry Lange, who generously aided Father Verlet in organizing a congregation on Kelley's Island. Father Verlet was succeeded, in May, 1865, by the Rev. Charles Kuemin, as first resident pastor. He administered to the spiritual wants of the few Catholics of the Island and of Put-in Bay, until May, 1867, when the Rev. Nicholas A. Moes, present Rector of the Diocesan Seminary, was appointed his successor. Assisted by his parishioners, who were few, but generous according to their limited means, Father Moes paid off the debt contracted in building the church. He also purchased a one-acre lot on which he erected a commodious frame pastoral residence. Father Moes was succeeded in

December, 1868, by the Rev. John Köhn, who, however, owing to ill health, remained only two months.

Following is a list of the priests who have had pastoral charge since the departure of Father Köhn: The Revs. Charles Wardy, March, 1869, to September, 1874; Henry Dörner, September, 1874, to March, 1875; Francis Metternich, April, 1875, to October, 1876; E. M. W. Hills, November, 1876, to October, 1878; William J. Finucan, November, 1878, to July, 1880; John B. Mertes, July, 1880, to May, 1885; John T. O'Connell, July, 1885, to January, 1887; Charles Reichlin, January, 1887, to December, 1895; Albert Andlauer, January, 1896, to September, 1898; John Baumgartner, September, 1898, to January, 1900; and the present pastor, the Rev. John P. Schöndorff, since January, 1900.

In order to withdraw the children of the parish from the influence of a neo-pagan education, as afforded by the public school system, Father Wardy organized a parochial school in the church, in which it was continued for want of a more suitable place, until the advent of Father Metternich, when the present frame school building was erected. In this work he was assisted not only by the parishioners, but also by a number of their broad minded Protestant fellow citizens. Owing to unfavorable circumstances the school was closed from June, 1877, to September, 1879, when it was reopened. It has continued since then, and is taught by lay teachers. The average attendance is now about sixty children.

In 1883, during the pastorate of Father Mertes, the church was greatly improved and beautified at an expense of about \$1,000; in fact it became practically a new church, and as such was dedicated by the V. Rev. Vicar General Boff on Sunday, August 26, of the same year. In 1891 Father Reichlin added new pews and floor, and in the following year he had a heating apparatus installed, which was replaced, however, in 1900, by another of more modern construction. All the parish buildings are in excellent condition and without debt.

The congregation, which numbers now about sixty-five families, is composed of Irish, Germans, Slavonians and Hungarians, most of whom depend upon the limestone quarries for their sup-

port. A few of the more wealthy members are engaged in growing grapes, and in the manufacture and sale of wine, for which Kelley's Island is noted.

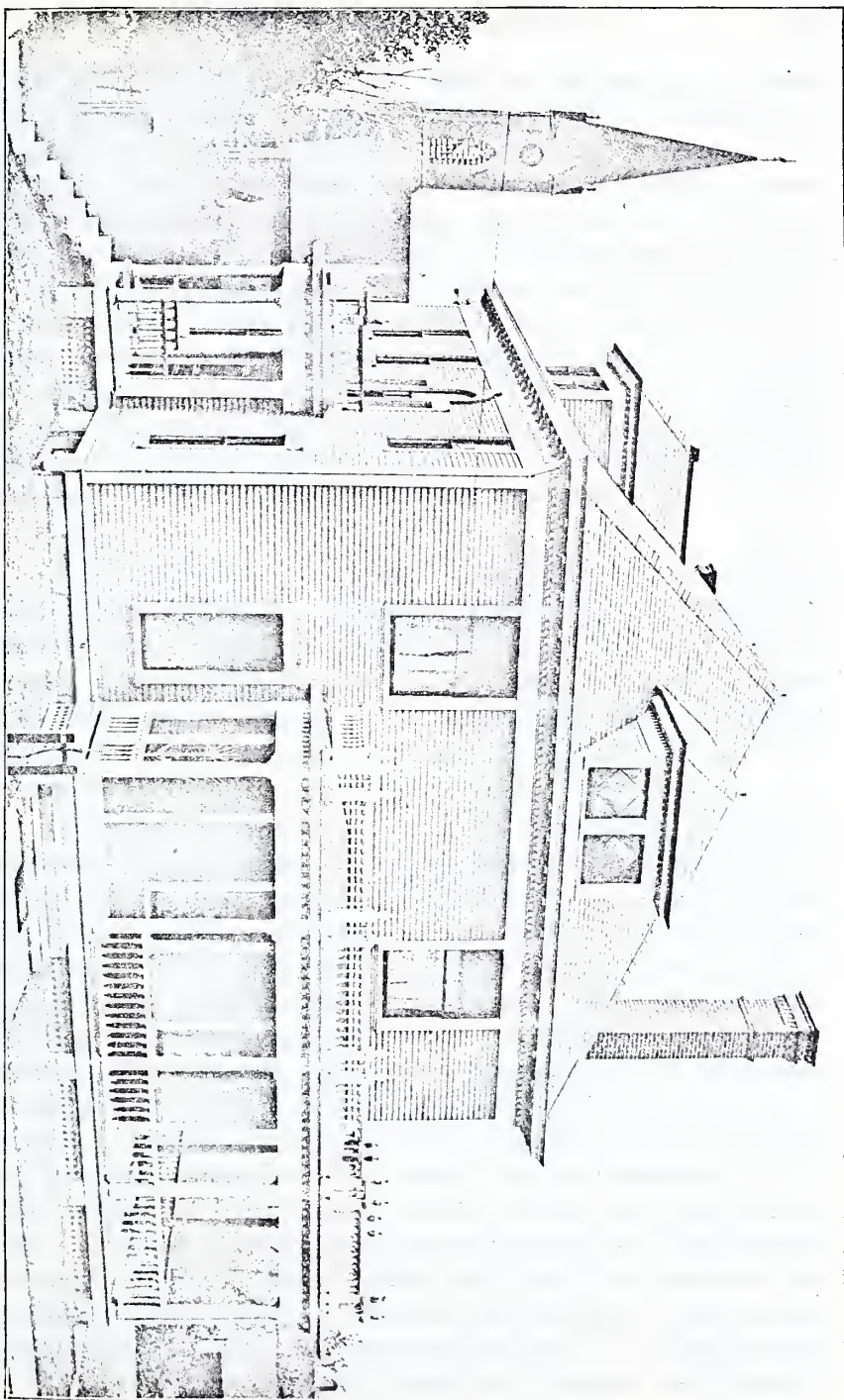
For more than ordinary generosity towards the church the following members of the parish deserve special mention: Henry Lange, Charles Seeholzer and George Reiter.

In concluding this sketch, it may interest the reader to know that although Kelley's Island is a most charming spot during the summer months and early fall, and, as such, sought by many visitors, it is bleak, lonesome and dreary during the long winter season; for its rocky shores are either constantly lashed by the angry waves of Lake Erie, or it is held in fetters by the Ice King. Communication with the mainland, at Marblehead, or Sandusky, is then either entirely cut off, or most difficult to make, owing to the high seas or broken ice. It is then that no one envies the "Island dwellers," who for weeks are cut off from the outer world.

KENT, PORTAGE COUNTY.

ST. PATRICK'S CHURCH.

Franklin, now known as Kent, was laid out in 1836, by the Franklin Land Company, and enjoyed a brief period of prosperity under the auspices of the Franklin Silk Company. The subsequent failure of the latter company dampened the energies of the town, which remained inactive for at least twenty-five years. It was not until the completion of the Atlantic & Great Western railroad (now owned by the Erie railway), in March, 1863, that Kent received new vigor. About one year previous to this time a number of Catholic Irish and Germans settled in Kent. They were visited for the first time in the spring of 1862, by the Rev. Patrick H. Brown, then stationed at Hudson. He said Mass in the house of John Fiedler, one of the first Catholic settlers in Kent. As the railroad neared completion the Catholic population of Kent steadily increased, so that larger and better accommodations were required than private houses could afford. Hence Father Brown applied for permission to the village authorities for the use of the Town Hall, which they cheerfully granted him. Meanwhile he was transferred from Hudson to Ravenna, but continued to attend



ST. PATRICK'S CHURCH AND PASTORAL RESIDENCE, KENT.

Kent, until July, 1872. In July, 1866, he commenced to collect funds for the erection of a church. In this project he was generously assisted by Marvin Kent, a non-Catholic, who gave two lots, in March, 1867, for a church site, besides making a liberal donation in money for the same purpose. On the last Sunday in July, 1867, the cornerstone of the church was blessed and laid by the V. Rev. Vicar General Boff. High Mass was celebrated on the occasion, under a wide spreading beech tree in Mr. Kent's grove, a few hundred yards east of the church site; Father Brown was the celebrant. He also celebrated Mass in the new church for the first time on Christmas, 1867. It was dedicated by Bishop Gilmour, and placed under the protection of St. Patrick, on Sunday, June 15, 1872. The church is an attractive brick structure, 50 x 100 feet, and cost about \$5,000.

The following are deserving of special mention for having aided Father Brown in building the church and for their liberal subscriptions: Marcus Monaghan (now of Cleveland), John Moore, John Fiedler, Bernard Wissel, John Sheridan, Thomas and James Smith, Patrick and James Blyh, Peter Mulcahey, Charles Tierney, John Book, Michael Pearse and Patrick Fitzpatrick.

In the latter part of July, 1872, the Rev. Walter J. Gibbons succeeded Father Brown at Ravenna and Kent, and remained in charge until August, 1874. Until October of the latter year Kent was without priestly attendance; at least there is no record of such attendance. The Rev. John P. Carroll was the next priest in charge of the Mission—from October, 1874, until March, 1876. Then for nearly two months, the Rev. A. Paganini, of Hudson, attended Kent. He was succeeded by the Rev. J. D. Bowles, who attended Kent from Ravenna, until July, 1878, when the Rev. Francis J. O'Neill was appointed first resident pastor of Kent, and remained in charge for two years. He was succeeded in July, 1880, by the Rev. James Malloy, whose pastorate ended in August, 1881. Kent was then again attached to Ravenna as a Mission and attended by the Rev. Louis Braire, until June, 1883, when he was appointed resident pastor. Father Braire remained at Kent until February, 1884. Then, for one year, the Rev. J. T. Cahill, pastor of Ravenna, had also charge of Kent as a Mission. In February,

1885, the Rev. George Leeming was appointed to the pastorate of Kent, which charge he retained until September, 1888, when he was succeeded by the present pastor, the Rev. Ambrose Graham.

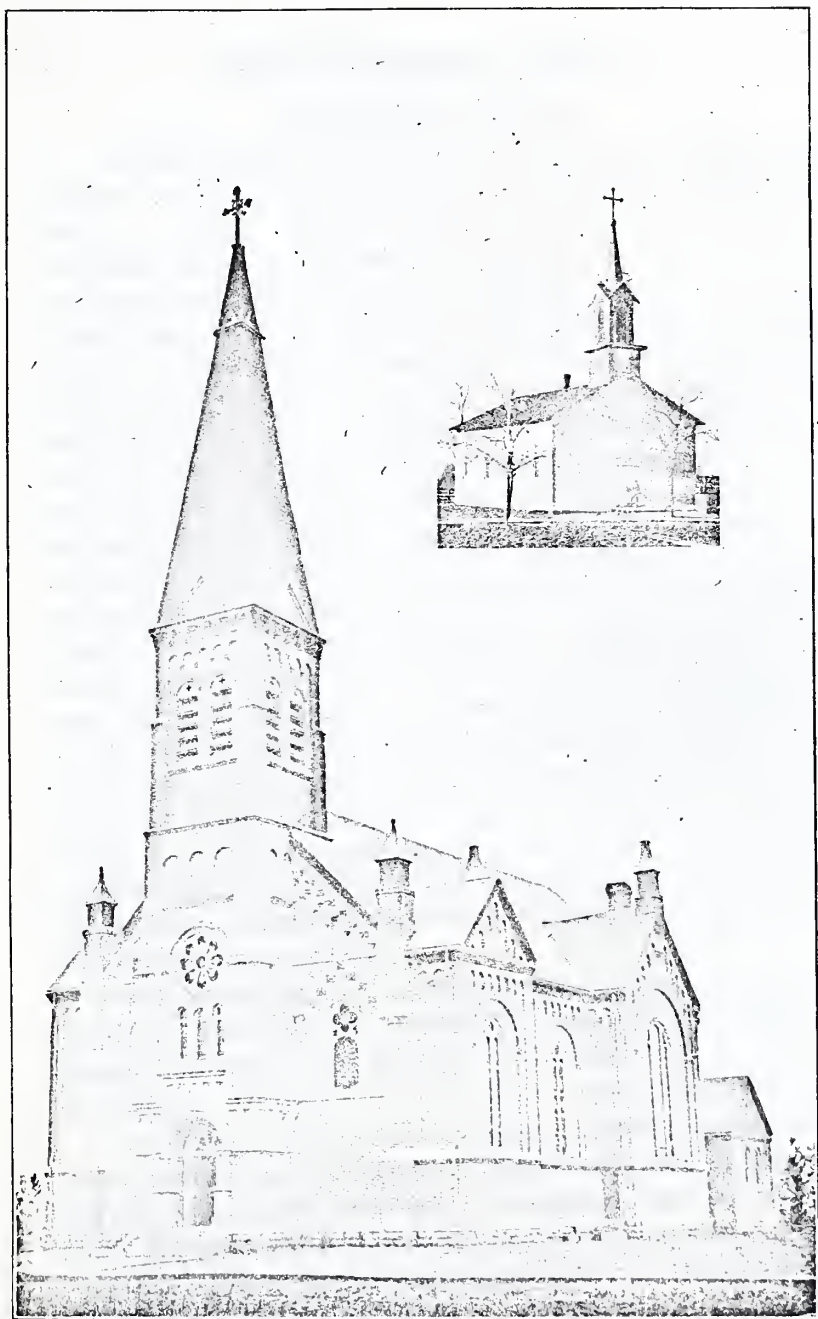
Father Bowles had the church neatly frescoed, new altars placed in the sanctuary, and a much needed vestry built. He also bought the present school lot, in December, 1877.

During the pastorate of Father Malloy a one-story frame school house, containing two large rooms, was erected. The school was opened by Father Braire, on September 10, 1881, and placed in charge of two lay teachers. The cost of the school building and necessary outfit, as also of the school lots and improvements in and about the church and school grounds, amounted to about \$1,800.

In September, 1886, Father Leeming engaged three Sisters of the Humility of Mary as teachers. During the summer of that year he had a frame house built for their residence; it stands next to the school house. Since September, 1893, two Dominican Sisters have had charge of the school; its present enrollment is about 100 children.

In 1892 Father Graham had the exterior and interior of the church completed and tastily renovated; also a heating apparatus installed—all at an expense of about \$1,000. In March, 1899, he bought two lots, at the corner of Portage and Depuyster streets; they cost \$800. During the summer and fall of the same year he built on these lots the present very neat frame pastoral residence, at an expense of \$4,200. All the parish buildings front on Portage street, and present an attractive appearance.

The cemetery, bought in September, 1872, covers a four-acre tract of land, and is located in the suburbs of Kent. Father Graham had it platted, and ornamented with a liberal supply of trees and shrubs. It is kept in excellent condition, and is the just pride of the parish.



ST. MARY'S CHURCH (1st and 2nd), KIRBY.

KIRBY, WYANDOT COUNTY.

ST. MARY'S CHURCH.

The first priest to visit the Catholics settlers of Kirby, and to minister to their spiritual wants, was the Rev. Patrick Henneberry, C. PP. S., of New Riegel—from 1860 until 1864. He said Mass in private houses, for nearly three years. In 1863 Mr. J. Ensminger kindly allowed the gratuitous use of a vacant store as a temporary place of worship. In March, 1864, Mr. George T. Frees, a well-disposed Protestant, donated to the Catholics of Kirby, through Bishop Rappe, six lots, bounded by Main, Church and Jackson streets, on condition that the Bishop agree "to erect, or cause to be erected, on said premises, a church within one year after date of deed;" the condition was gladly accepted. In the summer of 1864, under the direction of Father Henneberry, and with the generous assistance of his councilmen, N. Noel, J. Ensminger, and J. Bremyer, a frame church, 35 x 50 feet, fronting on Main street, was begun and enclosed. Father Henneberry was succeeded in August, 1864, by the Rev. Henry Drees, C. PP. S., also of New Riegel; he attended Kirby until August, 1865. Owing to want of means, the church was not completed until the latter part of 1865, under the supervision of the Rev. A. Spierings, pastor of Upper Sandusky; the church cost \$2,000. Mr. George Thiel, one of the councilmen, was instrumental in collecting from neighboring parishes the funds necessary to complete the church. It was not dedicated however until June 14, 1873, Bishop Gilmour performing the ceremony.

Kirby was attended as a Mission, from Upper Sandusky, until 1874, and from Bucyrus, 1874-1875. In the spring of 1875 a frame pastoral residence was built, at a cost of \$1,000, by the Rev. D. Zinsmayer, of Bucyrus, at that time in charge of the Mission.

In July, 1875, the Rev. Joseph Rosenberg was appointed first resident pastor of Kirby. He enlarged the seating capacity of the little church by adding a sanctuary and sacristy; he also built the spire, thus completing the exterior of the church.

For several years, "in season and out of season," Father Rosenberg made every effort to establish a parochial school, and

urged on his people the necessity of this essential adjunct to a parish for its future Catholic growth and vigor. Finally he succeeded in commencing the building, but before he could complete it he was assigned to another field of labor, in July, 1880. His successor, the Rev. John G. Mizer, finished the school. It was opened in September, 1880, with an attendance of 60 children, in charge of a lay teacher, and has since continued without interruption.

In April, 1882, Father Mizer bought nearly three acres of land, outside of the village, for a cemetery, thus ending the use of the burying ground in the rear of the church. In October, 1888, Mr. Paul Bricker, one of the parishioners, donated three lots, immediately north of the original parish property, to be used eventually as the site for a new church, for which Father Mizer had bought most of the building material, as also secured plans from a competent architect for its construction.

Father Mizer was succeeded in January, 1890, by the present pastor, the Rev. Francis L. Hultgen, who at once took measures towards building the church which had been contemplated during his predecessor's pastorate. The foundation was commenced in April, and the cornerstone was laid on June 15, of the same year, by Mgr. Boff, V. G. The building was enclosed by the following December. The church was completed in the early fall of 1891, and dedicated by Mgr. Boff, on Sunday, November 22, of that year. It cost \$3,000, exclusive of its furnishings, and ranks with the numerous beautiful country churches in the diocese; for beauty of design it would grace any city. The church is built of brick, generously trimmed with sand stone. Its architecture is Roman and its dimensions are: width, 56 feet; length, 104 feet. Fine stained glass windows, and frescoing, of artistic design, and an array of statuary combine to give its interior a most pleasing effect. It goes without saying, that "dedication day" was one of great joy for Father Hultgen and his people, who assisted him in erecting so beautiful a temple to Almighty God. Throughout the entire building period there was perfect accord between pastor and parishioners, and his appeals for financial aid, in prosecuting the work, met with a quick and generous response, so that when the church was dedicated only a comparatively small debt

remained, which has long since been paid. At that time the parish (composed mostly of Luxemburgers, or their descendants) numbered about 75 families, which is the present number.

In 1892 Father Hultgen had the school house moved to the rear of the old church and the sacristy changed into an additional school room, thus providing for the increased enrollment of pupils. In 1897 he had the old church fitted up for a parish hall, which purpose it serves admirably.

LANDECK, ALLEN COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

The parish at Landeck is an off-shoot of St. John's, Delphos. Its organization was authorized in 1867, by Bishop Rappe, who had been petitioned to that effect by about twenty families, (mostly Luxemburgers, formerly of New Riegel,) living some miles south of Delphos. In that year the Rev. F. Westerholt, pastor of Delphos, built the present frame church (40 x 60 feet) on a two-acre tract of land which had been donated by Simon Ley. When the church was completed in the fall of 1867, the Rev. Elias Maesfranx was appointed first resident pastor. His pastorate, however, was of short duration as he left Landeck and the diocese in April of the following year. The Rev. Charles Seltzer was appointed his successor in May, 1868, and remained in charge for two years. Since that time the following priests have been resident pastors of Landeck: The Revs. Fidelis Brehm, 1870-78; John B. Heiland, April, 1878, to January, 1893; Joseph Schwick, January, 1893, to September, 1894; and the present pastor, the Rev. Dominic Zinsmayer, since September, 1894.

During Father Seltzer's administration, a frame pastoral residence was built on a one-acre lot, donated by Joseph Schimöller, and Father Brehm built a teacher's residence on another tract of land given by John Schäffer. Part of the building also served as a school. On October 10, 1876, whilst Father Brehm was in Europe on a few months' leave of absence, the pastoral residence and all its contents, including the priest's library and a good supply of vestments, were entirely destroyed by fire. Shortly after his return he took measures to erect a new and more substantial residence of brick; it was finished by July, 1877.

In 1878 the church was enlarged by an addition of twenty feet. It was also re-roofed, plastered and frescoed. Two years later the exterior of the church was tidied up and repainted.

At present Father Zinsmayer is arranging for the erection of a fine brick church, to cost about \$20,000, and hopes to see his plans executed within the next few years.

The children attend the Catholic district school, as is the custom, almost universal, in that part of the diocese.

The parish now numbers about 110 German families, nearly all belonging to the farming class, and well-to-do.

LAPORTE, LORAIN COUNTY.

ST. JOHN'S MISSION CHURCH.

The Mission of Laporte,* which has long since ceased to exist, was located nearly three miles from Elyria, and about two miles from Grafton. It was organized about the year 1837 or 1838, when its first and only church, or chapel, a small and primitive frame structure, was built. It was the first Catholic place of worship erected in Lorain county. The Mission, composed of Irish and German farmers, was attended from Cleveland, by the respective pastors of old St. Mary's church, on the "Flats," and later by the curates at St. John's cathedral, until 1853. In May of that year, the Rev. M. Healy was appointed pastor of Elyria, and given charge of Laporte as one of his Missions. He enlarged the church by an addition of 26 feet. In 1859 Father Healy was succeeded at Elyria and Laporte by the Rev. R. A. Sidley, who remained in charge until 1863. By that time the Mission of Laporte had so decreased owing to affiliation of families with the congregations of Rawsonville (now known as Grafton), and Elyria, that Bishop Rappe thought it best to abandon it. The church was accordingly moved to Grafton, in 1863, under the direction of the Rev. Thomas F. Halley, then pastor of that place. He had the building placed on the south end of the present property of the Immaculate Conception parish, Grafton, where it was used as a temporary church for some years, and later as a school. The Laporte church lot was then changed into a cemetery.

*Page 48, this volume.

LA PRAIRIE, SANDUSKY COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

La Prairie,* located about eight miles from Port Clinton, is one of the oldest Missions in the diocese. It was settled by French-Canadians about 1822. The first priest to offer the Holy Sacrifice there, in one of the log cabins of the settlers, in 1823, was the Rev. Gabriel Richard, of Detroit, Mich., at that time visiting some of his parishioners who had moved to Fremont. The first place of worship of these pioneer Catholics was a log chapel; it was built in 1841, adjacent to the Sandusky river road. It served its sacred purpose for over twenty-five years. Bishop Purcell dedicated it to St. Philomena, in July, 1841.

La Prairie has been attended since 1840 from the following places: Sandusky, Holy Angels'; Toledo, St. Francis'; Fremont, St. Ann's; Norwalk, 1840-61; Port Clinton, 1861-80; Towsaint, 1880-85; Oakharbor, 1885-91. About 1891 the Mission had become so reduced in numbers that it was abandoned, the few families attending divine services either at Fremont or Port Clinton. In 1897 the Mission of La Prairie was revived, as meanwhile a few new families settled there. It was then attached to Big Ditch and has since been attended from that place by the Rev. J. Berthelot, who says Mass at La Prairie monthly. About fifteen families are now identified with the Mission.

In 1868 the present church, a frame structure, 30 x 45 feet, was built by the Rev. J. Köhn, pastor of Port Clinton. It is located on a small lot, about one mile south of the above mentioned chapel. During 1898 Father Berthelot had the church put in good condition, restored the foundation, secured new pews, high altar and some statuary, and tidied up the church lot. The little church now presents a neat appearance and is without debt.

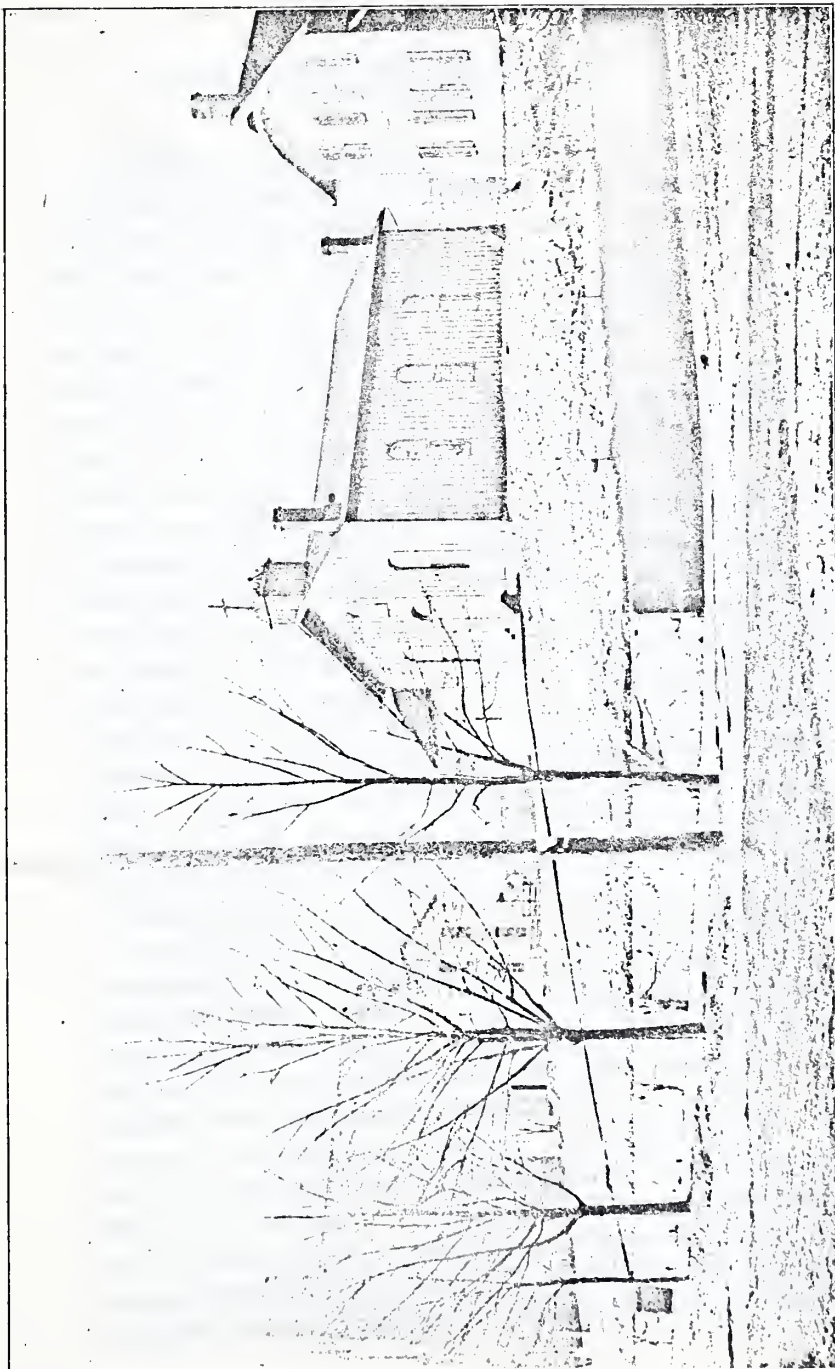
*The Church in Northern Ohio, pp. 274, 289, 300, 301.

LATTY, PAULDING COUNTY.

ST. FRANCIS DE SALES' MISSION CHURCH.

Latty is a village located at the intersection of the "Nickel Plate" and Cincinnati Northern railroads. The Rev. F. A. Schreiber, pastor of Antwerp, was the first priest to offer the Holy Sacrifice at Latty; that was in 1889. He said Mass in private houses, at first, and subsequently in the Town Hall. Shortly after his first visit to Latty, Father Schreiber secured, in July, 1889, a lot, 190 x 200 feet, with a view to build a church. Mr. Francis Didier, a Catholic, of Ft. Wayne, Ind., bequeathed \$1,000 towards the erection of a church. Donations of money, timber and stone followed, and work on a frame church, 30 x 70 feet, with an annex of 12 feet for a sacristy, progressed rapidly. Before the church was brought to completion Father Schreiber was succeeded, in August, 1890, by the Rev. E. P. Graham, who finished the church, and put in place the altar and Stations donated by St. Wendelin's congregation, Fostoria. The very neat church was dedicated to St. Francis de Sales by the Rt. Rev. Mgr. Boff, V. G., on Sunday, September 28, 1890; a very large number of people from Ft. Wayne, Fostoria and various sections of Paulding county witnessed the ceremony. The church cost about \$3,000, of which sum about \$1,100 remained due on dedication day. The debt was cancelled in 1893, during the pastorate of the Rev. J. P. McCloskey. He also bought a fine bell in the summer of 1892. The church was neatly frescoed during the summer of 1900.

Latty has been attended as a Mission from the following places: from Antwerp, 1889-92; and from Payne, beginning with April, 1892. Since June, 1898, the Rev. J. M. Paulus, resident pastor of Payne, has had charge of the Mission, which has now about 30 families.



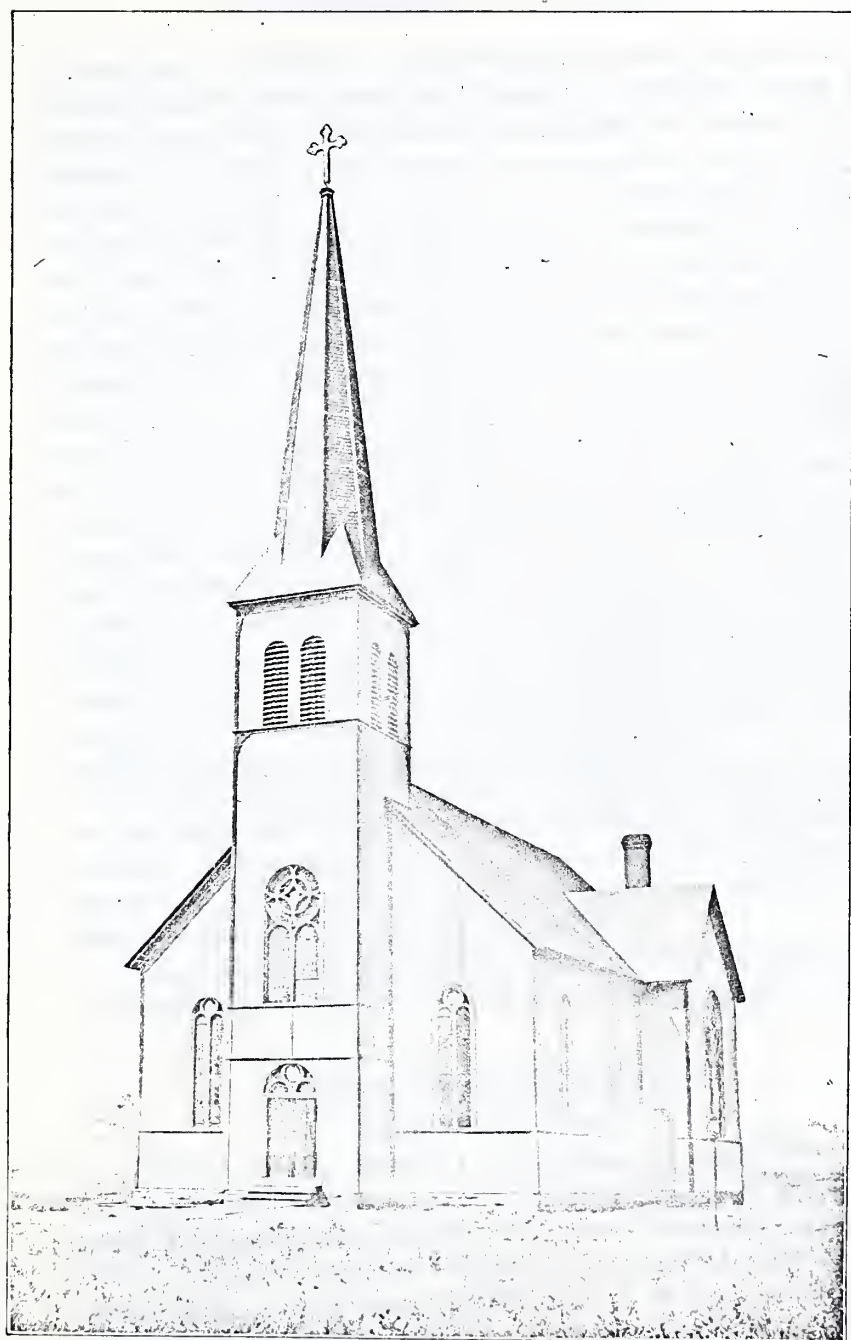
ST. PATRICK'S CHURCH, PASTORAL RESIDENCE AND SCHOOL, LEETONIA.

LEETONIA, COLUMBIANA COUNTY.

ST. PATRICK'S CHURCH.

Leetonia, a thriving town, dependent on its coal mining and iron industries, was platted in 1866 by the Leetonia Coal and Iron Company, of which William Lee, a railroad contractor, was one of the incorporators, and from whom the village took its name. About ten years prior to this time some Catholics had settled here, having found employment in the adjacent coal mines. Their spiritual interests were looked after, monthly, or bi-monthly, on week days, by the resident pastors of Summitville, from 1856 to 1862, the Rev. Michael Prendergast being the first priest to visit them. They said Mass for them at Franklin Square, two miles from Leetonia. Between 1862 and 1864 they were attended from Louisville, by the Rev. F. C. Ludwig; and from Alliance, between 1864 and 1867, by the Rev. F. Moitrier, who was the first priest to say Mass in the town of Leetonia. In the latter year the Rev. M. Mulcahy, a Basilian, one of the professors at St. Louis' College, Louisville, was charged with the care of Leetonia. In October, 1868, he was succeeded by the Rev. E. W. J. Lindesmith, pastor of Alliance. Father Lindesmith was appointed the first resident pastor of Leetonia, in May, 1872, and remained till July, 1880. Mass was said in private houses until December, 1868. In the fall of that year Father Lindesmith built the first church, a frame building, 40 x 60 feet, on a lot that had been bought in October, 1867. The church was used for divine services for the first time on Christmas day, 1868. Its interior was finished in the following spring. The church, when completed, was entirely paid for. It was dedicated to St. Barbara, patroness of miners—the congregation, at that time, numbering about 65 families, being composed almost entirely of miners. During the pastorate of Father Lindesmith five more lots, each 60 x 220 feet, were bought, thus giving the entire property a frontage of 360 feet. The six lots cost \$6,400. Their location on the north side of Main street is admirable. Father Lindesmith built the present frame pastoral residence in 1872. He also bought the beautiful cemetery now in use; it comprises nearly nine acres.

In August, 1880, Father Lindesmith was appointed chaplain in the U. S. Army, by President Hayes. His successor in the pastorate of Leetonia was the Rev. W. J. Fitzgerald, who shortly after his arrival began preparations for building a new church, as the congregation had outgrown the old. His parishioners subscribed quite liberally for that object, thus encouraging their young and energetic pastor. In the fall of 1880 he had plans drawn for a Gothic brick church, for which he received Bishop Gilmour's approbation. In the spring of the following year ground was broken for the foundation, near the western line of the parish property, and on Sunday, July 3, the cornerstone of the new church was blessed and laid by Bishop Gilmour. The handsome structure was brought under roof by October, 1881, and with its interior unfinished was used for the first time, in December of the same year. Father Fitzgerald had intended to complete the church in 1882, but Almighty God, in His unfathomable wisdom, had decreed otherwise. During his brief career the good priest, by his amiability, earnestness and zeal, had won the hearts of his people, and the respect of all the citizens of Leetonia, without creed or class distinction. After a short illness, when all looked bright and promising to him, the Angel of Death summoned him before his Maker, on March 22, 1882. His unexpected demise was a great affliction for his devoted people and a distinct loss not only to his parish, and Leetonia, but also to the diocese. His death was sincerely mourned by all who knew him and his sterling worth. Pending the appointment of his successor, the Rev. James O'Leary attended the parish from Alliance for six weeks. The Rev. John C. Desmond was appointed to the pastorate of Leetonia in May, 1882. He placed the parochial school in charge of four Sisters of St. Joseph. It had been organized during the administration of Father Lindesmith, in 1869, a part of the first church having been used for that purpose; it was conducted by lay teachers. Owing however to lack of means it was discontinued in 1872, and not re-opened until the advent of Father Desmond. During the summer of 1882, at an expense of about \$1,000, he had the old church fitted up as a school, and the pastoral residence considerably improved. In the following year he enlarged the school, built a residence for the Sisters and had a furnace placed in the church. The building and improvements



ST. MARY'S CHURCH, LEIPSIC.

cost \$2,000. In October, 1884, Father Desmond was succeeded by the present pastor, the Rev. Edward J. Murphy, who a few months later made arrangements for finishing the interior of the church. He called a meeting of the congregation for the purpose of getting their views on the subject. It was unanimously resolved to go on with the work, and the members responded generously with their subscriptions. Father Murphy, thus encouraged, had the carpentering, plastering, frescoing, stained glass windows, and elegant furnishings, such as altars, pews, etc., done by competent persons, with the result that the church (52 by 100 feet), beautiful and artistic in every detail, was ready for dedication in the fall of 1887. The ceremony was performed by Bishop Gilmour on Sunday, October 23, of that year, and St. Patrick was chosen the patron of the new church. It has a prominent position, located as it is on one of the highest elevations in the town. The church cost about \$20,000, inclusive of altars, pews, etc. At an expense of \$1,600 a fine bell and an artistic set of Stations were secured in 1889, and in the following year the former heating apparatus was replaced by a steam heater. A stone wall, and a stone sidewalk run along the entire front of the church property, which, with its buildings, presents a very attractive appearance.

In September, 1892, the Sisters of St. Joseph were succeeded in the charge of the parish school by the Sisters of the Humility of Mary. They remained until June, 1900, at which time the school was discontinued. Father Murphy hopes however to be able to reopen the school in the near future.

The parish at present numbers about 120 families and has but a comparatively small debt as an incumbrance on its fine property.

LEIPSIC, PUTNAM COUNTY.

ST. MARY'S CHURCH.

The present flourishing congregation at Leipsic has a comparatively brief history. A few Catholics began to settle there about 1873, and were attended from New Cleveland by the Rev. Henry Kaempker, from 1874 until 1878. Under his direction the first church, a small frame building, 25 x 45 feet, facing Poplar street, was erected in 1876, at a cost of about \$500. The two lots on which it stood had been bought in September, 1873.

Leipsic continued as a Mission of New Cleveland until the appointment of the Rev. John Bertemes as first resident pastor, in February, 1891. He had attended Leipsic, from New Cleveland, as a Mission, since January, 1889. During the administration of the Rev. Joseph Rosenberg two additional lots, adjoining on the rear those already mentioned, were bought, in May, 1887, to serve as a site for the prospective pastoral residence and school. The former was built in 1888, during the time the Rev. Joseph Eyler had charge of Leipsic as a Mission; it cost about \$1,400. Two years later, in October, 1890, Father Bertemes organized the present parochial school, the little church serving that purpose. It was in charge of lay teachers until 1899; since that time it has been conducted by Sanguinist Sisters.

On August 30, 1891, the Rt. Rev. Mgr. F. M. Boff blessed the foundation of the large frame church now in use. On the same day he also blessed the cemetery—a three-acre tract of land purchased in January of the same year. On January 17, 1892, a large church bell was blessed by the Rev. Chancellor Houck. During the same year Father Bertemes had the church brought to completion. It was not dedicated however until May 14, 1893; Bishop Horstmann performed the ceremony. The church cost \$8,000, exclusive of altars, pews, and stained glass windows. It is 45 feet wide, 57 feet in the transept, and 102 feet long, with a seating capacity of 600, when the large gallery is also utilized. The interior height is 34 feet, and that of the spire is 125 feet. The church, frescoed in excellent taste, is one of the most prominent structures in the town of Leipsic.

The school house (former church) was destroyed by fire on May 1, 1899. During the summer of the same year the present school, a brick building, containing four rooms, was built at a cost of about \$3,200. It has been used since September, 1899.

The present pastor, the Rev. John Baumgartner, succeeded Father Bertemes in September, 1900. The parish now numbers about 85 families.

LIBERTY, SENECA COUNTY.

ST. ANDREW'S MISSION CHURCH.

Three young unmarried men—Andrew Brückner, John Lang, and Michael Sendelbach, landed at Baltimore, in 1833. They had come from Germany to seek a new home in Ohio, which was then considered "the far West." While in Baltimore they learned that Government land was for sale in Seneca county. They made their way westward, as best they could, going on foot most of the distance, to Wooster, Ohio, where there was a Government land office. On arriving there they were informed that Government land could be bought near Tiffin, at which place, they were also told, there was a Catholic church. This was sufficient inducement for them to secure a homestead there. Each then "entered" a parcel of Government land. Reaching their journey's end they found themselves in a trackless wilderness, with neither house, nor cabin, nor even a road in sight. They went to work at once, like brave men, to make a gap in the forest, which surrounded them on all sides. Soon a few rudely constructed cabins were built, and the beginning of a new settlement was made which was increased the following year by the arrival of three Catholic families.

The first priest to visit them was the saintly Redemptorist Father, Rev. F. X. Tschenhens, who was then (1834) stationed at Peru, and had charge of all the surrounding Missions. He said Mass in one or other of the humble log cabins of the settlers, and his visits gladdened the hearts of those pioneer Catholics of Seneca county. The settlement grew steadily year by year, most of the families coming from Rhenish Bavaria. A log chapel was erected, about 1842, but before the humble structure was finished a number of the families became discouraged and moved elsewhere. A few years later it was discovered that the chapel stood on ground which the Government had surveyed for a public road. The little Mission, then numbering 13 families, resolved therefore to build a frame church on land deeded and donated for this purpose by Andrew Brückner, in May, 1845. The church was completed in 1846 and dedicated to St. Andrew, the Apostle.

After Father Tschenhens' departure from Peru, in 1842, Liberty was attended as a Station, or Mission, from the following places: Tiffin, St. Mary's, 1842-45; New Riegel, by the Sanguinist Fathers, 1845-53; Tiffin, St. Joseph's, 1853-60; Findlay, 1860-63; Millersville, (Greensburg), 1863-67; Fostoria, 1866-70; St. Patrick's Settlement, 1870-87; New Riegel, 1887-93; and again from St. Patrick's Settlement, since 1893.

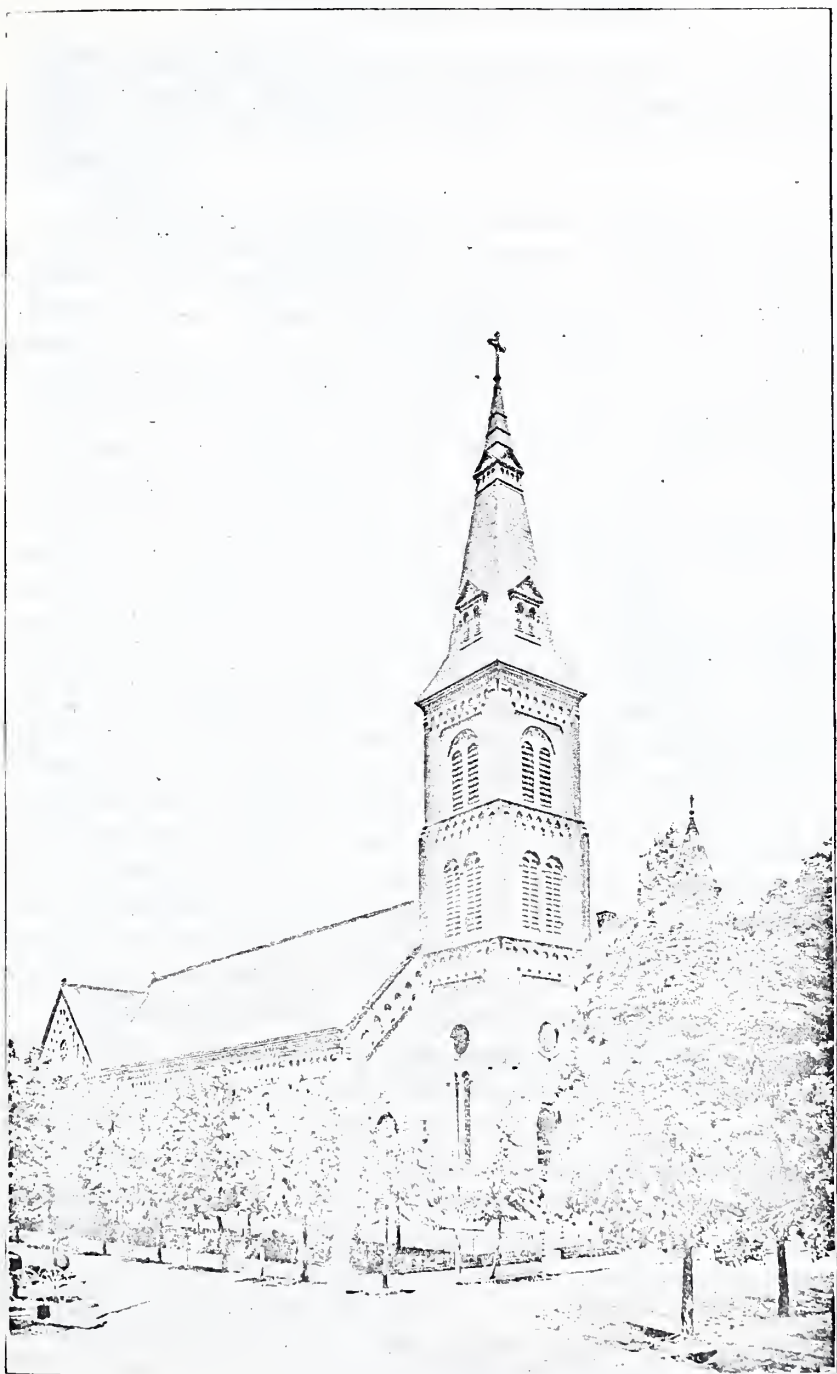
During the pastorate of the Rev. Ehrhard Glück, C. PP. S., the present very neat church was built. It was commenced in 1888, and dedicated on October 6, 1889, by Mgr. F. M. Boff, V. G., as the Bishop's delegate. The church (34 by 58 feet) is built of brick, trimmed with sandstone. It is provided with three fine bells, very neat stained glass windows, and is tastily frescoed. In a word, the edifice is "a little gem," everything in and about it is complete, and its appearance cheerful and inviting. Its cost was about \$5,000 and on the day of dedication the church was without debt. Father Glück and the Mission composed of about twenty families, all farmers, deserve recognition for having brought to completion so handsome a structure. One of the principal contributors, Mr. A. Scherger, also gave the one-acre lot on which the church is built, its location being directly opposite the old church, built in 1846. The neat oak pews were bought during the administration of the Rev. Thomas M. Kolb, who was succeeded by the Rev. John R. Forrer in June, 1898. He built the present one-story brick school (27 x 48 feet) in 1900. It cost \$1,300, and is in charge of a lay teacher.

The Mission is steadily increasing and now numbers about 40 families. Generosity and a thoroughly Catholic spirit have at all times been its distinctive features.

LIMA, ALLEN COUNTY.

ST. ROSE'S CHURCH.

Lima was surveyed and platted in 1831, by Captain James W. Riley; it was named by the Hon. Patrick G. Goode, and designated by Commissioner Christopher Wood as the county seat of Allen. Catholics began to settle at Lima and in its immediate vicinity about 1845. Among them was Lawrence O'Connell, in



ST. ROSE'S CHURCH AND SCHOOL, LIMA.

whose house Mass was said for the first time in the village of Lima, sometime during the year 1846. The celebrant was a Sanguinist Father, but there is no record of his name, or of the date of his visit.

Between 1850 and 1855, the Catholic population increased very notably because of the construction of the Pittsburg, Ft. Wayne and Chicago, and the Dayton and Michigan railroads through Lima. These two important enterprises gave employment for some years to a large number of Catholic laborers, many of whom settled at Lima. They were attended monthly by the Revs. Michael O'Sullivan of Tiffin, and Matthias Kreusch, C. PP. S., of Minster, Auglaize county. These two priests alternated their monthly or bi-monthly visits for about three years, until 1855, when Father Kreusch was given sole charge of the Mission. He continued to attend it until December, 1856, when for nearly two years he alternated his visits with the Rev. Patrick Henneberry, who was known as the "Irish Sanguinist," and spoke English, Irish, German and French with equal fluency. He was an eloquent and forcible preacher and did great service to religion, especially by his severe denunciation of the prevailing vice of intemperance. Meanwhile in the face of many obstacles and disappointments Father Kreusch collected funds for a church, to be built on a lot, on the Ottawa road (now North-West street). The lot was donated for the purpose by Nicholas Gunckel, a member of the congregation, at whose house all the missionary priests were welcome and treated with hospitality. His good wife also had charge of the altar linens and sacristy for many years.

The first church in Lima, a brick structure, 24 by 35 feet, was built in 1858. It was appropriately dedicated to St. Rose of Lima, America's first canonized saint, who lived and died in Lima, Peru. Here it is but just to record the fact that one of the pioneers of the parish, John Goebel, a cabinet maker, made by hand, and without compensation, all the windows and doors for the new church. At this labor of love he was engaged night after night, and often until the early hours of the morning, as he had to provide for the support of his family during the day.

With the completion of the church ended the necessity of using private houses as places of worship. Father Kreusch con-

tinued to attend Lima until the spring of 1861, when the Rev. Michael Prendergast, a secular priest, who resided with the Sanguinist Fathers at Minster, Auglaize county, was given charge of the congregation. He was succeeded in October, 1861, by the Rev. Edward J. Murphy, who became the first resident pastor of Lima. Father Murphy concluded to purchase property for a priest's residence. An opportunity soon offered itself as Mr. J. Hover wished to dispose of his homestead—a good house and about five acres of land, bounded by North West, West McKibben, North McDonald streets and the P., Ft. W., & C. Railroad. Father Murphy, realizing that the property would, in time, become valuable and that part of it would be needed by the church, accordingly purchased it in March, 1864, for \$2,500.

In June, 1862, Matthias H. Nichols, a non-Catholic, had donated to the church a parcel of land fronting 350 feet on North West street, and 360 feet on West McKibben street.

Father Murphy laid out the larger part of the "Hover land" in lots, and from the sale of them put the congregation on a good financial footing. He built a frame addition to the little brick church, and in 1865 organized, built and paid for the first Catholic parochial school in Allen county. In September, 1869, he was transferred to Brier Hill, Mahoning county. The Rev. James O'Reilly was appointed his successor in the following month. At this time the growing congregation crowded the little church, which had once been enlarged. Father O'Reilly very soon realized the need of better and more ample church accommodations. He therefore determined to build a new church on the "Nichols property," at the corner of West and McKibben streets. He also raised a building fund and had every preparation made for the erection of a new church when, in January, 1871, he was appointed pastor of St. Columbkille's parish, in Cleveland. He was succeeded at Lima by the Rev. A. R. Sidley, under whose supervision the present church was built. Its cornerstone was laid by the V. Rev. E. Hannin, administrator of the diocese, on Sunday, May 21, 1871, and the first Mass was celebrated in the new edifice, by Father Sidley, on January 1, 1872. The church cost about \$30,000. Father Sidley removed the old school to the vacant lot, immediately west of the church, built a large addition

to it and reorganized it entirely. In June, 1876, he was appointed pastor of the Immaculate Conception Church, at Cleveland, and the Rev. Francis J. Henry was sent to Lima as his successor. The necessities of the times forced the parish of Lima to contract a large debt. Father Henry's administrative abilities, seconded by the generosity of his people, cleared away the last vestige of that burden by the end of the year 1882. In the same year, at a cost of about \$6,000, he built a brick residence for the Sisters of St. Francis, of Joliet, Ill., then in charge of the parish school. During his busy pastorate of nearly ten years he greatly improved the church property, besides faithfully attending to the spiritual welfare of his people. When less than forty years old, and only about fifteen years in the ministry, his priestly career was cut short by death, after a brief illness, on February 22, 1886. His demise was deeply mourned, not only by his parishioners, whose love and confidence he had in a high degree, but also by the non-Catholic citizens of Lima, whose respect he had won.

The Rev. James O'Leary succeeded Father Henry in March, 1886. During the following year, at an expense of about \$12,000, he had the church roof removed, and replaced by one of greater pitch, making it 22 feet higher than the old. He built the present graceful spire which reaches an altitude of 175 feet. He also added the improvements that made the interior of the church more attractive and in keeping with the size of the parish.

During the year 1888 the present handsome, commodious, and well appointed brick school was commenced, and completed the following year. It was dedicated by Bishop Gilmour on September 9, 1889, and opened for use on the next day. The building has a frontage of 82 feet, a depth of 72 feet, and is three stories high. It cost about \$25,000.

The large influx of people, on account of the oil interests in Lima, forced Father O'Leary to consider either the enlargement of the church, or the erection of a second church in the southern part of Lima. The enlargement was finally decided upon. In August, 1892, work was begun on an addition to the church, and new windows, altars and pews were placed in position—all at a cost of about \$25,000. In March of the same year a large pipe organ was bought at an expense of about \$3,000. These improve-

ments were paid for, and the parish debt reduced to a comparatively small sum (about \$3,500), when, in November, 1893, to the universal regret of the congregation, Father O'Leary was removed to Cleveland, to take charge of St. Patrick's church. He was succeeded by the present pastor, the Rev. Alfred E. Manning, on November 19, 1893.

In the fall of 1894 Father Manning provided a steam heating apparatus for the church, school, pastoral residence, and Sisters' house. In 1894 the Sisters' house was enlarged, and in the following year the priest's residence and the school were considerably improved. These improvements cost about \$5,000.

As the parish and its work had now grown beyond the physical ability of the pastor, he petitioned Bishop Horstmann for an assistant. The Rev. L. A. Brady was appointed to that position in August, 1894. He remained at Lima until July, 1896, when the present assistant, the Rev. J. B. Mooney, succeeded him.

The old cemetery, procured when Lima was a village and its congregation poor, was now too small to meet the wants of a larger and more affluent parish. It afforded no room for expensive monuments, or otherwise beautifying the resting place of the dead. There was a demand for a more spacious and attractive burial place. After long and careful study of the merits of all the available places within easy reach of the city, Father Manning secured 63 acres of land, well adapted to the purpose in view. It adjoins "Woodlawn" cemetery on the west, and just outside the city; there is a paved road to the very gate, and street car service as well. The purchase was made on June 1, 1896, for \$6,310. A portion of it was improved at once, and most of the interments of the old burial place transferred. After a few short years it rivals "Woodlawn" cemetery in beauty, and is a credit to the pastor of St. Rose's, and his people.

Father Manning began the present commodious and excellently appointed brick pastoral residence in July, 1897. It was completed and occupied in June of the following year and cost about \$9,000.

The parish school, at all times under the watchful eye of the various pastors, since its organization in 1865, is in a very flourishing condition. The Franciscan Sisters were succeeded by the

Dominican Sisters in September, 1885, and they in turn were replaced in September, 1888, by the Sisters of Charity, from Cincinnati, of whom ten now conduct the school.

For many years the Catholics living in South Lima and forming a considerable part of St. Rose's parish, had been clamoring for a church of their own. Efforts were frequently made by the people to that end, especially in the summer of 1895, but various circumstances however combined to render their efforts fruitless. At last, in April, 1896, Bishop Horstmann met a committee from South Lima, in the pastoral residence. The result of the meeting was that the Bishop directed Father Manning and the committee to secure a site for a church in South Lima. The Bishop also promised to send a priest to organize the new congregation just as soon as he had one at his disposal. Three lots, with a house on one of them, were bought on South Main street, in August, 1899. The property awaits the coming of the new pastor for South Lima, according to the Bishop's promise, which it is confidently hoped will be realized in 1901.

Such has been the generosity of St. Rose's parish, that notwithstanding all the expensive improvements, and large additions to the property, made within the last thirteen years, as above narrated, there is scarcely any debt upon the congregation. St. Rose's is as well equipped and well regulated a parish as there is in the diocese. It numbers at present about 600 families.

LISBON, COLUMBIANA COUNTY.

ST. GEORGE'S MISSION CHURCH.

As early as 1820 the Dominican Fathers, who at that time had pastoral charge of Dungannon, made an effort to build a church at New Lisbon (by act of Legislature, named Lisbon, in 1894), the county seat of Columbiana county. Owing to the small number and poverty of those interested in the proposed church, and the deep-seated prejudice of the non-Catholic population of the town, who refused to give any assistance to their Catholic fellow citizens, the project failed. A number of Catholics, prompted by human respect, abandoned the Church, whilst others became lukewarm and indifferent to their religious practices. The

few who remained true to the Faith had their spiritual interests looked after by the priests in charge of Dungannon. These visited Lisbon monthly, or thereabouts, and gathered their despised little flock for Divine service in a large room used by the Town Council of Lisbon. But as the colored Methodists also had the use of the same room in their turn the Catholics refused to go to Mass in the same place. The attending priests were obliged to arrange for the celebration of Mass in private houses, and for a time also in a vacant room in the county jail! Another attempt to build a church was made in 1835* but, for reasons similar to those above stated, it ended again in failure as did also a third, during the time Father Vattman was in charge. Finally, in 1887, during the pastorate of the Rev. J. G. Vogt, of Dungannon, a fourth effort in this direction proved successful. Father Vogt realized that the Catholics of the town would not be able to build the much needed church, without assistance; hence he appealed not only to Catholics elsewhere in the diocese, but also to the Protestants of Lisbon, whose good will he had gained by his zeal in the cause of religion, and his uniform kindness to all in the town.

The old spirit of antipathy for everything Catholic had also gradually died out, and prepared the way for success. The appeal met with a generous response in Lisbon as well as in many parts of the diocese, priests and parishes contributing liberal sums. One of the generous contributors to the building fund was Mrs. A. Basler, of Pittsburg; she gave \$200. October 11, 1886, Father Vogt bought two lots, fronting on Chestnut street; they cost \$600. On one of the lots he built in the following year a neat brick church, 30 x 50 feet, at a cost of \$2,500. Before its interior could be completed Father Vogt was transferred, in January, 1888, to New Washington. His successor at Dungannon and Lisbon was the Rev. E. F. Rohan, under whose direction the church was plastered and provided with stained glass windows. In a short time the handsome little edifice was ready for Divine service. Its dedication did not take place however, until July 17, 1894, Bishop Horstmann performing the ceremony. In 1895 the Rev. J. Baumgartner, then in charge, had the seat-

**Catholic Telegraph*, September 4, 1835.

ing capacity of the church enlarged by the erection of a gallery, in order to properly accommodate the increasing membership of the Mission. Two years later the present sacristy was added. In 1899 the Rev. A. Andlauer purchased a fine bell; its sweet notes were heard from the belfry for the first time on Christmas morning of that year.

With the exception of about one year (1890-1*) the Mission of Lisbon has been attended from Dungannon. Father Andlauer, the present pastor, has had charge of it since September, 1898, his visits being semi-monthly. An excellent spirit prevails in the Mission, now numbering about 30 families. The Protestants of Lisbon show the kindest feeling towards their Catholic fellow-citizens, and there is no longer any trace of bigotry.

Mr. Jacob Monti, an Italian member of the Mission, was its most generous benefactor. He was at all times to the forefront in any movement tending to promote its temporal interests. His widow recently donated to the Mission a fine lot and house, to serve as a residence for the hoped-for resident pastor.

LIVERPOOL, MEDINA COUNTY.

ST. MARTIN'S CHURCH.

The congregation of St. Martin, Liverpool, composed of German farmers, built its first place of worship, a primitive small log church, or chapel, in 1842, and was attended from Cleveland, at long and irregular intervals, until 1844. It was then placed in charge of Sanguinist Fathers until 1862. The Rev. P. A. Capeder was the first resident pastor—1844 to 1856. From Liverpool he also attended a number of Missions. He was succeeded by the Rev. J. M. Albrecht (1856-59) and by the Rev. J. Van den Broek (1859-61). Since then the following secular priests have had pastoral charge of Liverpool, viz: the Revs. J. Dolweck (1862-64), G. Peter (1864 to January, 1865), H. L. Thiele (January to June, 1865); H. Behrens (1866-67); H. D. Best (1868-70); G. Rudolph (1871-72); S. Rebholz (December, 1872, to March, 1885); N. Kirch (March to October, 1885); J. Thein (November, 1885, to February, 1892); J. Romer (February, 1892, to January,

*Attended from Summitville.

1893); W. Müller (January to June, 1893); C. Settele (June, 1893, to June, 1897); and the present pastor, the Rev. F. X. Braeunig, since June, 1897.

By the year 1849 the log church had become too small to accommodate all the faithful, some of whom had formerly belonged to the Mission of Abbeyville. Hence the question of building a larger and better church was discussed. The former Abbeyville members disagreed with those of Liverpool as to the site for the proposed church. In consequence of this they returned to their former Mission church, whilst the remaining members, under the direction of Father Capeder, built a brick church in 1849 on the site of the present edifice; it was 40 feet wide and 60 feet long. The Abbeyville Mission soon decreased in numbers, whilst St. Martin's congregation steadily grew. The Abbeyville Mission was finally abandoned in 1859 and its families again identified themselves with Liverpool. This necessitated the erection of a larger church than the second, built in 1849. The result of this move was the present (third) brick church, 50 by 120 feet. It was built in 1861, under the direction of the Rev. John Van den Broek and was dedicated in the following year. Its exterior is plain but neat and its interior ranks with that of the best furnished country churches in the diocese. It cost about \$30,000. In 1881 Father Rebholz bought the present fine organ at an expense of nearly \$2,700. He also procured a complete outfit of vestments, ornaments and sacred vessels that for costliness and beauty rivalled at that time the best appointed city churches.

In 1894 the present neat pastoral residence, a frame building, was erected at a cost of about \$2,000. It replaced the small one, built in Father Capeder's time.

The present school was organized in 1858, during the pastorate of Father Albrecht. The church, built in 1849, has been used for that purpose since 1861. It was in charge of lay teachers until 1877. It was then taught by the Sisters of Notre Dame until 1885, when lay teachers succeeded them. From 1891 to 1892 the Sisters of the Humility of Mary were in charge. For three years (1894-97) it was again conducted by lay teachers. Since 1897 two Dominican Sisters have had charge.

In 1875, and again in 1884, considerable dissension reigned in the parish. Now, however, and for many years past, St. Martin's may justly be called a model congregation. Its fine property is in excellent condition and is not burdened with any debt. The parish numbers at present about 90 families.

Among the oldest Catholic settlers of Liverpool, and of those who contributed generously at all times, the following deserve special mention: The Bihn and Kramer families, J. and M. Acker, N. Grabenstaetter, A. Echle, P. Weigel, W. Armbruster and Joseph Huttinger.

LORAIN, LORAIN COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

Until 1874 the present thriving and busy town of Lorain was known as Black River. In 1836 it was incorporated as Charleston. Owing to its location, at the mouth of the Black River, with one of the best harbors on Lake Erie, it soon grew into importance as a shipping point for grain. However, in the early "fifties," when the Cleveland and Toledo (now the "Lake Shore") and other railroads were opened the place fell into ruin. About 1885 it began to regain its long lost prestige, and since then has had a phenomenal growth in population, attracted thither by its large steel works and other cognate industries. This population included also many Catholics of various nationalities. Prior to 1874, Lorain (Black River) had only a small Catholic contingent of Irish and Germans, who formed the first parish, known as St. Mary's.

St. John's parish, of which this sketch treats, is the fourth and most recently organized at Lorain. It is composed of the English and German speaking Catholics settled in South Lorain, near the "Steel Plant," one of the largest of its kind in this country. In October, 1899, the Rev. Charles Reichlin, pastor of St. Joseph's Church, Lorain, was commissioned by Bishop Horstmann to secure a site for a church, school and pastoral residence, in some desirable locality near the "Steel Plant." This he did by purchasing five choice and well located lots, covering an area of 200 by 200 feet, fronting on 13th Avenue and Globe street; the

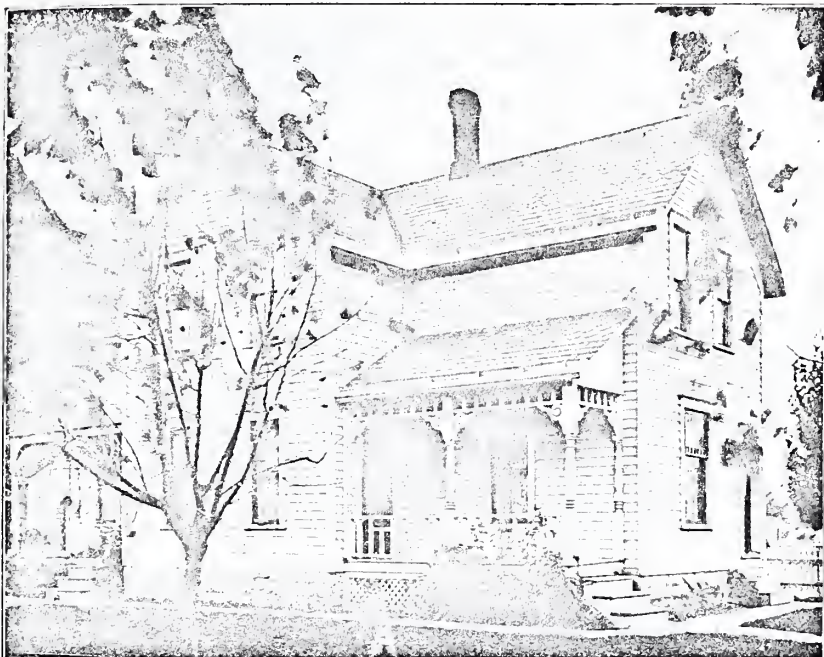
purchase price was \$2,400. Father Reichlin also had charge of the preliminary work in connection with building the foundation of the present combination church and school, a two-story frame building, 40 x 80 feet, facing 13th Avenue. The cornerstone was blessed by the Rt. Rev. Mgr. Boff, V. G., on Sunday, September 9, 1900. A few weeks later, September 30, the Rev. T. F. McGuire was appointed the first resident pastor. Under his direction the building was pushed to completion at a cost of about \$6,000. The upper story serves as a temporary church and the lower will be fitted up in the near future as a school. Mass was celebrated in it for the first time on December 8, 1900.

The present membership of the parish, which is placed under the patronage of St. John the Baptist, is about sixty-five families. The prospects at this time are fairly good for a large increase in the Catholic population of South Lorain.

LORAIN, LORAIN COUNTY.

ST. JOSEPH'S CHURCH.

St. Joseph's parish, composed of Germans, was organized by the Rev. Charles Reichlin, the present pastor, on January 5, 1896. The first services were held in the Chapel of St. Joseph's Hospital. There also, in a short time, a part of the basement was fitted up as a temporary place of worship for the new congregation, and thus used until February, 1897. After a number of meetings a large majority of the congregation favored the erection of a combination church and school, to be built of brick. Four lots, with a neat frame house on one of them, were bought at the intersection of Reid street and Eighth avenue; they cost \$3,200. The building was commenced in the latter part of June, 1896, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on August 30, following. Owing to want of room in the Hospital basement the new temporary church had to be used before the completion of the interior. Mass was celebrated in it for the first time on February 14, 1897. Meanwhile the most necessary outfit for divine worship was secured. This included also the old altar and pews of the church at French Creek, which were donated by the congregation of that place. The handsome and well appointed edifice was



ST. JOSEPH'S CHURCH AND PASTORAL RESIDENCE, LORAIN.

dedicated by Bishop Horstmann on Sunday, May 9, 1897. The structure is a massive brick building with tasty stone trimmings. It is 94 feet long and 53 feet wide. The two wings, 10 feet wide, are used as side entrances. The basement is 9 feet high; the four school rooms on the first floor are each 24 x 34 feet, and the auditorium, or temporary church, on the second floor, has a seating capacity for 500 people. Its height in the center is 27 feet, affording ample space for an organ loft. The fine bell now in use was blessed by the Rev. Chancellor Houck on Sunday, February 12, 1899. In the summer of 1898 the auditorium was neatly frescoed, and a few months later the old but excellent organ of St. Mary's church, Sandusky, also a donation, was put in place.

In 1899 the above mentioned pews were replaced by new ones, at a cost of about \$700, and in the following year ornate gas fixtures and reflectors were added to the embellishment of the interior.

The value of the church property, at a fair estimate, is about \$28,000, with but a comparatively small debt remaining. This is a record of which the pastor and his generous people may justly be proud.

The parish school was organized simultaneously with the parish. In January, 1896, two rooms were rented for the purpose and two Sisters of St. Francis, from Tiffin, were installed as teachers. Forty children were in attendance when the school was opened, and before the end of June, one hundred pupils were enrolled. An excellent spirit pervades the parish. It numbers now about 125 families, and has a bright, promising future.

LORAIN, LORAIN COUNTY.

ST. MARY'S CHURCH.

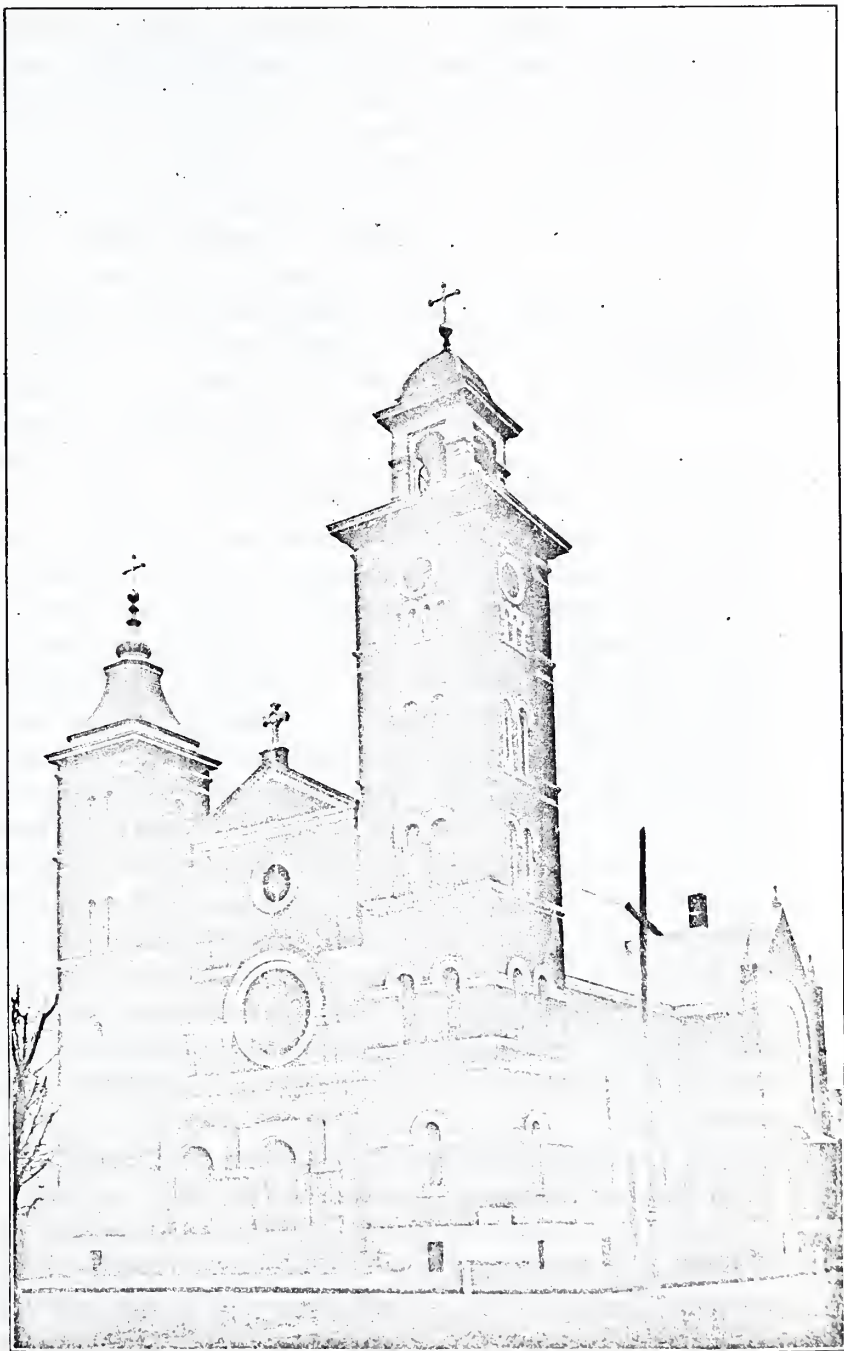
Humble indeed was the beginning of the present flourishing parish of St. Mary's, Lorain, (formerly known as Black River) and its history covers a comparatively brief period. In 1873 the Rev. L. Molon, of Elyria, was commissioned to look after the spiritual interests of the few Catholic families living there. For several years, until January, 1878, he visited them monthly on week days and said Mass in private houses. His successor, the

Rev. Joseph Romer, pastor of North Amherst, was appointed in February, 1878. He held services in the residence of Peter Müller. Father Romer secured a lot by land contract, in the spring of that year and built on it a small frame church—the first in Lorain—at a cost of \$600. The lot was deeded when it was paid for, in May, 1881. Services were held in the little church for the first time, in March, 1879. The Mission then comprised about thirty families, most of them poor, and dependent on the most ordinary labor for their support. They were generously assisted in building their house of worship by the Catholics of Elyria, French Creek, Sheffield and Avon; also by their Protestant fellow citizens of the village. The church was dedicated to “St. Mary of the Lake,” on Ascension Day, May 6, 1880. Within three years the Mission had outgrown its church, hence Father Romer was obliged to build another and larger (frame) structure, which he did in 1883; its length was 80 feet and its width, 40 feet.

St. Mary's had now passed the grade of a Mission and the people petitioned Bishop Gilniour for a resident pastor, whom they were willing and able to support. In July, 1884, their petition was granted by the appointment of the Rev. Joseph Eyler. Within the next three years he bought three additional lots, two of them to serve as a site for the parish school. The parish now owns five lots, in a very desirable part of Lorain, and bounded by First Avenue, Chestnut and Reid streets.

In 1885 the old church was fitted up as a school, and placed in charge of a lay teacher. In 1886 a second teacher was engaged and the enrollment was 127 pupils. Two Sisters of the Sacred Heart of Mary conducted the school for one year—until June, 1888, when they were succeeded by the Sisters of St. Francis, from Tiffin, who have been in charge since then. In the summer and fall of 1888 the present two-story brick school (50 x 74 feet) was built; with its furnishings it cost about \$10,000.

Father Eyler was succeeded in April, 1888, by the Rev. Wimar Müller. He built the present pastoral residence; also the school above mentioned, and renovated the interior of the church. In January, 1893, Father Eyler was reappointed pastor of St. Mary's. Again the church, built ten years before, had become too small. It was therefore determined by the pastor and the



ST. MARY'S CHURCH, LORAIN.

majority of the parish to build another and larger church, of brick. On June 5, 1895, the frame church was burnt to the ground; whether the fire was the work of an incendiary or accidental, has never been discovered. In consequence of this disaster the problem of the proposed new church had to be faced at once. Meanwhile the lower story of the school building was made to serve as a temporary place of worship.

Up to this time St. Mary's congregation was composed of Irish, Germans and a few Poles. The Germans had for some time expressed a wish to build their own church, and took this opportunity to put into effect their desire, which they did, as stated in the preceding sketch, of St. Joseph's parish.

The English speaking portion of St. Mary's and about 50 German families, who remained with the parish, shouldered the burden of erecting a church for themselves. Plans were accordingly drawn for a brick structure, of Romanesque architecture. Within a few weeks after the fire, above mentioned, the foundation for the new church was commenced. The cornerstone was blessed by Mgr. F. M. Boff, V. G., on Sunday, October 6, 1895. The ceremony was witnessed by a large concourse of people, many of whom stood on the improvised floor, covering the foundation. While the ceremony was being performed a crash was heard; the floor had given way! Without a moment's warning, men, women and children were plunged into the basement, amid the broken timbers of the floor and pinned there beneath a pile of lumber and debris. It was an awful interruption to the sacred exercises, and the air was pierced with the cries of anguish of the unfortunate victims; many of whom sustained serious injuries. These were taken to the school which was close at hand and tenderly cared for by the Franciscan Sisters, until the arrival of the physicians and surgeons who had been summoned to the scene of the disaster. After the injured had received all the aid that medical and surgical skill could give them, the ceremony was continued and finished.

In 1896 the handsome church was enclosed and plastered, and by April of 1897 it was finished. The dedication took place on Sunday, May 23, of that year, the Rt. Rev. Bishop Horstmann performing the ceremony.

The slate-roofed brick church is of Italian Renaissance architecture, and is ornamented with stone trimmings. Its interior is elaborately finished in stucco work; it has fluted pillars with ornate capitals, bases and pedestals, each pillar having a niche for statuary. The sanctuary is semi-circular in form, and the nave and transept have each a vaulted ceiling. The church is the finest building in Lorain. Its length is 130 feet, its width across the transept is 75 feet and cost about \$35,000. It is a credit to the pastor and his generous people, and is worthy to be ranked with the grand galaxy of churches that fill the diocese of Cleveland. The debt remaining is comparatively small and will soon be cancelled.

About 240 families belong to the parish.

LORAIN, LORAIN COUNTY.

NATIVITY B. V. M. (POLISH) CHURCH.

About 1895 Catholic Poles began to settle at Lorain, where the docks and rolling mills gave them employment, and their number steadily increased. For nearly three years they attended Mass, if at all, in St. Mary's church, but as most of them understood only their native language they were without proper instruction. Repeatedly they petitioned the Rt. Rev. Bishop for a priest who could speak Polish, but he had none at his disposal until January, 1898, when he sent the Rev. Adolph Swierczynski as their first resident pastor. He secured a room in St. Mary's school at once, and had it fitted up as a temporary place of worship. Divine service was held every alternate Sunday. As the same priest had to attend the Polish Mission at Grafton he divided the Sundays equally between the two congregations. Father Swierczynski was succeeded in June, 1898, by the present pastor, the Rev. Charles S. Ruszkowski. As the school room had become too small he secured the use of the basement chapel of St. Joseph's Hospital in October of the same year. In September, 1898, he bought five lots at the corner of Park street and Eighth avenue to serve as a site for church, school and pastoral residence; another lot was bought in November, 1899, making the total church property consist of six well located lots; they cost \$1,850.

Meanwhile plans were drawn for a two-story combination frame church and school. The excavation was begun on July 5, 1899, and the foundation was blessed by Bishop Horstmann on August 27, following. The building was finished in April, 1900, and dedicated to the Blessed Virgin, under the title of her Nativity, on September 9, of the same year, Mgr. F. M. Boff, V. G., performing the ceremony. The building fronts on Park street and cost about \$10,000. Its upper story contains the temporary church, with a seating capacity for 600 persons and the lower story is divided into two school rooms, and living apartments for teaching Sisters to be engaged in the near future. In September, 1900, the parish school was opened with an attendance of sixty-five pupils, in charge of a lay teacher.

LOUDONVILLE, ASHLAND COUNTY.

ST. PETER'S CHURCH.

For a few years prior to 1869 Loudonville was attended from Wooster as a Station. It was then assigned to Mansfield, whose pastor the Rev. A. Magenhan had charge of it as a Station and Mission until September, 1872. In the spring of 1870 Father Magenhan secured the site for the present brick church, the erection of which was commenced about that time. The cornerstone was laid June 25, 1870, but the church was not brought to completion until about two years later. Prior to this time Mass was always said in the house of Mr. John Juncker. The church is 40 feet wide and 70 feet long, and cost about \$12,000, exclusive of furnishings.

The Rev. Nicholas Schmitz was appointed the first resident pastor of Loudonville, in September, 1872. He finished the interior of the church, which was dedicated by Bishop Gilmour, October 21, 1880. Meanwhile he also purchased land for a cemetery, a large brick house and a spacious lot, for a future school, two fine bells, and built a frame pastoral residence. On the day the church was dedicated there was but a comparatively small debt on the excellent property. This was due not only to the generosity of the little parish, but also to that of the pastor who had given largely of his own means to bring about this happy result. Father

Schmitz labored zealously and successfully at Loudonville until his appointment to the pastorate of St. Joseph's, Monroeville, in May, 1885. His successor was the Rev. Joseph Sproll. He had the church frescoed and the pastoral residence renovated. In 1898 the present side altars were placed in the sanctuary, and the church was re-roofed. About this time also he had the above mentioned brick house refitted for his residence, as the original idea, to use it for a school, had to be abandoned, because there were not enough children to warrant the expense of engaging a teacher, the parish having steadily decreased in numbers.

The following priests have had pastoral charge of Loudonville since Father Sproll's removal, in December, 1899, viz., the Revs. Thomas M. Kolb, until June, 1900; F. J. Pfyl, June-July, 1900, and the present pastor, the Rev. H. E. Boesken, since July 28, 1900. The parish, which now numbers but 26 families, has no prospective growth. It has always shown an excellent spirit and has ever been most generous in its support of the church.

LOUISVILLE, STARK COUNTY.*

ST. LOUIS' CHURCH.

The first Catholic settlers in that part of Stark county in which is situated the village of Louisville (formerly known as Beechland), were the families of John and Edward Carroll, distant relatives of Archbishop Carroll, of Baltimore. They came from Maryland in 1818, but remained only a few years, when they moved to what was then the Territory of Illinois. In 1822 Patrick, Richard and Thomas Moffit, and Henry Devinny, came from Ireland and settled with their families in the immediate vicinity of the present village of Louisville. They were identified with St. John's parish, Canton, whose first church they helped to build. In 1826 Theobald Frantz, a native of the Province of Alsace, was the next Catholic to seek a home in this section of Stark county. He was soon followed by six of his countrymen and their families, viz., Louis Goury, Joseph Bader, J. B. Monnier, Peter Guenin, Joseph Menegay and Charles Girardot. They were the pioneers and founders of the parish of St. Louis. The territory now

*See pages 27, 32, 45, this volume.

occupied by Louisville was covered with a dense forest. The above named pioneers set to work immediately to clear a portion of land and build log cabins for their temporary homes. Their means were slender; hardships and want were their lot for a time. But full of hope and strong in faith they cheerfully endured privations, looking forward to better days. Love for their Church prompted them to attend divine service at Canton, six to eight miles distant, according to the location of their homes, as regularly as the weather and roads permitted. They were also visited from time to time by the respective pastors of Canton, each of whom said Mass in private houses until 1836. The first priest to visit them was the Very Rev. John A. Hill, pastor of St. John's, Canton, between 1824 and 1828. The Rev. John G. Alleman, also of Canton, built the first church at Louisville, on a parcel of land donated for that purpose by a Protestant, named Henry Lautzenheiser. The church was a small brick structure, 30 x 40 feet, and of plainest design. For lack of means its interior was not completed until about 1841, although the church was used meanwhile for divine service.

The Rev. Matthias Würz was appointed the first resident pastor, in February, 1838. In October, 1840, he was succeeded by the Rev. Louis De Goesbriand, who found the church unplastered, and a small cabin, supplied with the scantiest furniture, his future residence. Although of noble birth, and reared in a luxurious home in his native France, he cheerfully bore the privations of missionary life—as happy in his little cabin as though it were a palace. Besides attending to Louisville, he had charge also of a number of Stations and Missions in Stark and neighboring counties. And everywhere he won the hearts of his people by his kindness, zeal and self sacrifice. He was truly a missionary priest, whose only aim was the glory of God and the salvation of souls.

Besides embellishing the interior of the church, according to the limited means of his parishioners, Father De Goesbriand had the church enlarged by an addition of 40 feet. He also built a church tower in which he placed a bell of moderate size. At this time (1840-45) the congregation numbered about 80 families, of whom half were of French birth or origin, and the rest Irish and German. All were industrious and successful tillers of the

soil. Poverty and wealth were unknown among them, but all realized enough from their farms to live in comfort. James Moffit, an excellent and generous member of the parish, was its principal benefactor. One of his gifts was a tract of land comprising 45 acres, the income from which was to go to the support of the pastor.

In January, 1846, Father De Goesbriand was transferred to Toledo, as assistant to the Rev. Amadeus Rappe. His successors at Louisville were the Rev. Peter Peudeprat (January, 1846-April, 1850); and Casimir Mouret (April-June, 1850). Louisville was then attended from St. John's, Canton, until September, 1850, when the Rev. J. B. Marechal was appointed resident pastor. He was succeeded by the Rev. Louis F. D'Arcy, who, at his own expense, made a number of improvements in and about the church property, and built the first school, a small frame structure. Owing to ill health he resigned his pastorate in May, 1854, and returned to his native France. Father D'Arcy came back to Louisville in 1856; during his absence the Rev. August J. Rollinet had charge of the parish. After his return he remained till January, 1861, when he was succeeded by the Rev. A. L. Maclerc, whose stay was of short duration—until May of the same year. Louisville was then attended from Dungannon as a Mission, until July, 1861, when the Rev. Louis Hoffer was appointed resident pastor.

In 1867 Father Hoffer replaced the frame school house by the present two-story brick building (34 x 72 feet) at a cost of about \$5,000, of which sum Mr. J. Davis, a parishioner, gave nearly \$600.

In the spring of 1869 the foundation for the present brick church was commenced. The imposing edifice was not completed however until 1875. It is of Gothic architecture, and is located on an elevated spot commanding a view for many miles in every direction. It is 60 feet wide and 132 feet long, and has two towers, each 100 feet high. Stained glass windows and artistic frescoing make its interior quite attractive. The church cost about \$31,000, and is an ornament to the town of Louisville and a credit to Father Hoffer as well as to his generous parishioners.

By an ordinance of the town council of Louisville, passed in 1889, further interments were forbidden in the parish cemetery,

adjoining the church. Father Hoffer therefore secured a tract of land, comprising about six acres a short distance from the village. He had it platted and beautified as a parish cemetery.

Owing to failing health and advanced age Father Hoffer found it very difficult to attend to his parish unaided, and therefore asked for an assistant. The Rev. S. Weber was appointed as such in January, 1897. In May of the same year Father Hoffer's health had become so greatly impaired that he felt himself obliged to resign his pastorate, the onerous duties of which he had so ably and faithfully discharged since 1861. Father Weber was then given full charge of the parish as its temporary pastor, until the appointment of the present incumbent, the Rev. Francis Senner, in September, 1897. Father Hoffer did not enjoy his respite very long. After a painful illness he died, well prepared, on November 2, 1897. His remains were interred in the new cemetery; a beautiful granite monument, erected by his grateful parishioners, marks his grave. A marble tablet has also been placed in the church to perpetuate the memory of this good and devoted priest.

When Father Hoffer resigned he sold to the parish, for a nominal sum, just sufficient to pay his few debts, the brick residence he had built near the church and occupied for some time. It was all he possessed, after his many years in the Ministry, and was practically a donation to the parish he had served so long and well.

In the summer of 1898 a new pipe organ was bought to replace the old. It cost nearly \$1,300. In September of the same year two Sisters of the Humility of Mary, from Villa Maria, Pa., were given charge of the parish school which up to that time had been taught by lay teachers; the change was much appreciated by the congregation.

In the summer of 1900 a brick house, in the rear of the church, was purchased for \$600, to serve as a residence for the Sisters. With this latest acquisition St. Louis' parish is now fully equipped with substantial buildings covering all its needs, and has no debt. This might be called a prosperous condition for any parish,

but unfortunately for Louisville, the absence of industries of any kind forces many members of the congregation to seek employment elsewhere, and thus its numbers as well as the school enrollment are steadily diminishing. At present about 120 families comprise the parish.

LOWELLVILLE, MAHONING COUNTY.

HOLY ROSARY MISSION CHURCH.

About 1867 the building through Lowellville of the Ashtabula and Pittsburg railroad (now a branch of the Pennsylvania Railway), and the starting of a furnace, attracted about twenty Catholic families to that village. The Rev. John J. Begel, chaplain of the Convent at New Bedford (Villa Maria,) Penn., four miles distant, was directed by Bishop Rappe to look after their spiritual interests and to secure a lot for a proposed church. Owing to the bigotry of the Protestants in the village, Father Begel was obliged to make the purchase of the lot through a middle-man, a Catholic, named Roger O'Meara, who bought it in his own name, in 1868, for \$200, and later on (in October, 1872) transferred it to the Bishop. The foundation for the church was begun in 1868, but owing to the failure of the above mentioned furnace most of the Catholics left Lowellville. In consequence of this the erection of the church had to be indefinitely postponed. In 1872 the Rev. J. T. Schaffeld, pastor of Hubbard, was directed to attend Lowellville as a Station, which he did until 1874. Father Begel was again commissioned to take charge of it. In 1879 the Rev. F. McGovern, of Brier Hill, succeeded Father Begel who was unable to properly attend the Station, because of failing health. In July, 1881, the Rev. N. J. Franche, of Villa Maria, succeeded Father McGovern, and has attended Lowellville since that time. About 1882 the village began to revive from its long period of financial depression. This was brought about by the building of two new railroads and the re-opening of the old furnace, in consequence of which the Catholic population was somewhat increased. Encouraged by the revival Father Franche resolved to build the church, commenced in 1868. For this purpose he began to collect funds

along the railroads, in the furnaces and at the neighboring stone quarries. The church was built in 1884. It is a neat brick structure, 26 by 56 feet. With altars, pews, etc., it cost about \$3,600. It has recently been frescoed and presents an attractive appearance. Mass was celebrated in it for the first time on Christmas day, 1884. It was dedicated August 15, 1888, by Mgr. F. M. Boff, V. G. The Mission is composed of Irish, Italians and Slavs, and numbers about 25 families; services are held twice a month.

LUCKEY, WOOD COUNTY.

ST. CHARLES' MISSION CHURCH.

Luckey is a small village of about 300 inhabitants, and is located 13 miles south of Toledo, on the Ohio Central Railroad. Mass was celebrated there for the first time in 1892, in the log cabin occupied by James Powers; the Rev. W. S. Kress, at that time resident pastor of Genoa, was the celebrant. After his transfer to Bowling Green, in the same year, Luckey was attended from Toledo, by the Rev. T. F. McGuire, who visited the place once a month, on Sunday, and once a week on other days. He assembled the faithful, numbering about 45 souls, in the above mentioned log cabin, where he said Mass and administered the sacraments. In 1893, for the sum of \$100, he bought a small frame "meeting house," 28 x 40 feet, that had been used by a Protestant sect in the village. He had it moved about one mile, on a lot which had been donated by an owner of some of the lime kilns at Luckey, Mr. Thomas Dougherty, of Toledo. The building was well constructed, and, after some necessary changes were made, served admirably its new purpose—a Catholic church. It was dedicated to St. Charles, on July 16, 1893. From December, 1893, until May, 1896, the Mission of Luckey was attended by one of the Jesuit Fathers, of St. Mary's, Toledo, the Rev. G. Burkard. It was then attached to Gibsonburg, whence it has since been attended on week days. Since 1897 Luckey lost most of its Catholic families, they having left to seek employment elsewhere. There is no prospect for its future growth; on the contrary, present indications are that it will soon have to be abandoned as a Mission.

McCUTCHEENVILLE, WYANDOT COUNTY.*

VISITATION B. V. M. MISSION CHURCH.

McCutchenville was attended as a Station, between 1831 and 1834, by the Rev. Edmund Quinn, pastor of St. Mary's church, Tiffin, 10 miles distant, to the north. It was next attended from Peru, Huron county, until 1839; again from St. Mary's, Tiffin, until 1847, and then by the Sanguinist Fathers, at New Riegel, (Wolf's Creek) until 1871.

In July, 1834, William Arnold, a member of the Mission, gave nearly three acres of land as a site for church and cemetery. The church, a small but neat frame structure, was not built, however, until 1837, during the pastorate of the Rev. F. X. Tschenhens, of Peru. It was dedicated by Bishop Purcell, June 26, 1841. Prior to 1837 divine service was held in private houses.

The little church was always an eyesore to the bigoted Protestant villagers. Finally in the summer of 1871 it was set on fire by an unknown incendiary, and completely destroyed. For some years before this dastardly act the once flourishing Mission had decreased to a few families, owing to the fact that many had sought homes in the far West, and others had affiliated themselves with neighboring churches where services were more frequently held. Hence, as had been correctly planned by bigotry, the remaining few Catholic families were not able to rebuild their church, and no effort to do so has been or could be made since then. The Mission consequently disappeared, and the land, above mentioned, is now used solely as a cemetery.

MADISON, LAKE COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Mass was celebrated at Madison for the first time, in 1863, by the Rev. John Tracy, then resident pastor of Ashtabula. His visits were made monthly until October, 1869, and private houses served as assembly places for the few Catholic families, resident in the village of Madison. In 1868 Father Tracy took up a

*See pages 30, 33, 43, this volume.

subscription for a church. The Protestants of the place gave him considerable assistance, without which it would have been impossible to build a church, as his own people were few in number and poor in purse. The church was commenced in June, 1868, and enclosed the same year. It was used with its interior unfinished, until the summer of 1864, as lack of means and a considerable debt (about \$2,000) prevented its earlier completion. Between 1868 and 1884 the priests who had charge of the Mission made repeated efforts towards paying off the debt, notably the Revs. J. C. Desmond and J. J. Gocke. This was done by collections in a number of churches in the diocese. Father Gocke succeeded in reducing the debt to less than \$200, besides raising enough means with which to pay for the completion of the interior and providing suitable church furnishings. The neat brick edifice (40 x 60 feet) was ready for dedication by June, 1884. The ceremony was performed by Bishop Gilmour on Sunday, July 27, following, and was witnessed with joy by the Catholics, and not without interest by the kindly disposed Protestants of Madison.

After Father Tracy ceased attending Madison, in October, 1869, it was attached to Painesville as a monthly Mission, until 1872; then to South Thompson, (and for a short time to Jefferson) until June, 1898. Since that time it has been attended from Willoughby. At present only about 10 families reside at Madison.

MANSFIELD, RICHLAND COUNTY.

ST. PETER'S CHURCH.

Mansfield, the county seat of Richland county, was platted in 1808, and the first sale of town lots took place on October 8, of that year. Its situation is beautiful and its commanding elevation overlooks for miles a charmingly picturesque country. Catholics began to settle here about 1834.* At long intervals they were visited by the resident pastors of Dungannon and St. John's, Canton. Between 1839 and 1840, the Rev. J. P. Machebeuf, then stationed at St. Mary's, Tiffin, paid them a few visits, as did also the Rev. J. McNamee, of the same place, and the Rev. F. X. Tschenhens, of Peru. But not until 1848 were the Catholics of Mansfield regularly attended. It was then that the

*See page 28, this volume.

resident pastors of Shelby Settlement were commissioned to look after their spiritual interests, which they did until 1852, when Mansfield was assigned to Wooster as a Station. This arrangement continued until July, 1861.

In July, 1849, Bishop Rappe bought a lot located at the corner of First Ave. and Mulberry street. At a small expense the frame Presbyterian meeting house which stood on the lot was transformed into a church, and served as such until 1871.

The Rev. Joseph F. Gallagher was appointed first resident pastor of Mansfield, in July, 1861, with charge of a number of Missions and Stations. The following priests were his successors: The Revs. James P. Molony, September, 1863, to November, 1865; Jacob Kuhn, November, 1865, to October, 1869; Andrew Magenmann, October, 1869, to January, 1898; and the present pastor, the Rev. Ferdinand A. Schreiber, since January, 1898.

During the pastorate of Father Gallagher the parish cemetery was bought. Father Molony bought a lot next to that secured in 1849, as above stated. He also built the brick pastoral residence, now in use, but considerably enlarged and modernized by Fathers Magenmann and Schreiber.

In 1870 Father Magenmann built a brick church (52 x 125 feet) on the site of the old structure. It was of Roman architecture, with a very attractive interior, and cost about \$35,000. In its day it was considered a very handsome edifice, and one of the best appointed in that part of the diocese. Mysteriously, and in a manner thus far unexplained, the church took fire on April 9, 1889, and was completely destroyed. Its destruction was a severe blow to the pastor and congregation, who had still to face a considerable debt which had been contracted in its erection. About fifteen years before this sad event Father Magenmann had bought, at his own expense, from the City of Mansfield, a public school located on two lots opposite the ill-fated church. The building was made to serve as a parish school and the large lot as a playground for the children. This property he deeded to Bishop Gilmour for the use of the parish, in June, 1889, and built on it the present combination church and school, a fine two-story brick structure. It contains a spacious, well arranged auditorium, and four school

rooms. It cost about \$20,000, and admirably serves its double purpose.

Owing to parish troubles and ill health Father Magenann resigned in January, 1898, and was succeeded by the present pastor, the Rev. F. A. Schreiber. He found a large debt incumbering the parish property. In a short time peace and harmony were restored, and the debt considerably reduced. Father Schreiber hopes to cancel the entire debt within a few years.

The parish school was organized in 1868, during the pastorate of Father Kuhn. It was opened in a small frame building erected by himself, and placed in charge of a lay teacher. A few years later Father Magenann engaged the Sisters of St. Francis, from Joliet, Ill., who have had charge of the school ever since. About 250 children are in attendance and four Sisters are engaged as teachers. The parish, composed of Irish, Germans, and their descendants, now numbers about 300 families.

MANTUA, PORTAGE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Mantua was first attended as a Station, from Holy Rosary (now Holy Name) church, Cleveland, between 1864 and 1865. It was next attached to Niles, from 1865 to 1870. Since then it has been attended monthly from Warren. The Rev. Jacob Kuhn was the first priest in charge. In May, 1864, he bought a half-acre lot for a prospective church. But lack of means prevented the erection of the church until 1871, during the pastorate of the Rev. E. J. Murphy, then stationed at Warren. It is a plain frame building, 25 x 40 feet, and cost about \$1,000. It was dedicated to St. Joseph, in 1876. In 1881 the church was enlarged by the addition of a sacristy. In 1891 a tower and gallery were built, and in 1900 the interior as well as exterior thoroughly renovated. The church has now quite an attractive appearance. The Mission is composed of Irish and Italians and numbers about 25 families.

MARBLEHEAD, OTTAWA COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Catholics began to settle at and near Marblehead as early as 1842. They received spiritual ministrations from the resident pastors of Holy Angels' church, Sandusky, and St. Ann's, Fremont, until 1866, when the Rev. John Koehn, of Port Clinton, was commissioned by Bishop Rappe to attend Marblehead as a Station. In August, 1867, he secured a lot, 50 x 100 feet, and built on it a stone church, of very simple design. The people were however so poor, and few in number, that it was with great difficulty they finally paid for the church—nearly 13 years after it had been built.

Marblehead was attended monthly, from Port Clinton, as a Mission, from July, 1866, until January, 1892. It was then that the Rev. F. J. Hroch was transferred from Port Clinton and appointed first resident pastor of Marblehead. This arrangement continued until October, 1894, when the order was reversed, Marblehead thus again became a Mission of Port Clinton, with Father Hroch in charge since that time. For the last six years he has attended Marblehead every Sunday and Holyday, a duty by no means easy of performance, as the distance, twelve miles, has to be covered by driving across the country, and over a road that during the winter months is often in a wretched condition.

The Mission is composed of Irish, Germans, French, Slovaks and Hungarians, all dependent on the local lime kilns and stone quarries for a livelihood. Although a congregation of nearly 100 families of "divers tongues," a spirit of peace and unity has always prevailed in the Mission.

Whilst the Rev. Joseph Hoerstmann attended Marblehead, notable improvements and changes were made. He discovered that the title to the church property was gravely defective; that in fact it was not held by the Bishop, although conveyed to him in good faith by the supposed owner. The real owner, a Protestant, however, kindly assured the Bishop that he would not enforce his ownership until obliged to extend his adjacent quarry, of which the church lot was a part. This gave Father Hoerstmann sufficient

time to secure another church site, which he did in June, 1888, by purchasing, at a cost of \$600, six nicely situated lots, at the intersection of Barclay and Perry streets. On one of the lots he built, in 1889, the present combination church and school, a frame structure, 30 x 60 feet. It was dedicated by Bishop Gilmour on August 4, of the same year, and with altar, pews, etc., cost about \$2,000. The auditorium was used as a school, the sanctuary being shut out from view during school hours by sliding doors. The old church was torn down in December, 1891, and the lot quit-claimed to its owner. In October, 1886, Father Hoerstmann bought the land now used as a cemetery. It comprises nearly two acres.

The parish school was organized by Father Hoerstmann, in September, 1889, and conducted by two lay teachers. In 1893 Father Hroch built the present two-story school house, a frame building; it was opened for use on December 14, of that year. It cost \$2,000, and contains two large school rooms. In the rear are the living apartments for the two Dominican Sisters, who have had charge of the schools since September, 1894.

In 1900 a well arranged house was built of stone, at a cost of nearly \$2,400, to serve as a home for the resident pastor, whose appointment is earnestly hoped for by the Catholics of Marblehead, but which thus far had to be deferred, owing to lack of priests.

MARSHALLVILLE, WAYNE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Marshallville, formerly known as Bristol, is one of the oldest Catholic settlements in the diocese, its history as such dating back to the early twenties, when the few Catholic families were first visited by the Dominican Fathers in charge of Dungannon and Canton. From about 1830, until 1858 the resident pastors of St. John's, Canton, Louisville, Doylestown (Chippewa), Wooster and Massillion attended Marshallville as a Station, saying Mass in private houses, a good part of the time in the residence of Mr. Joseph Rech.

The present church, a frame structure, 38 x 60 feet, was commenced by the Rev. J. H. Luhr, of Canton, in 1848, and finished

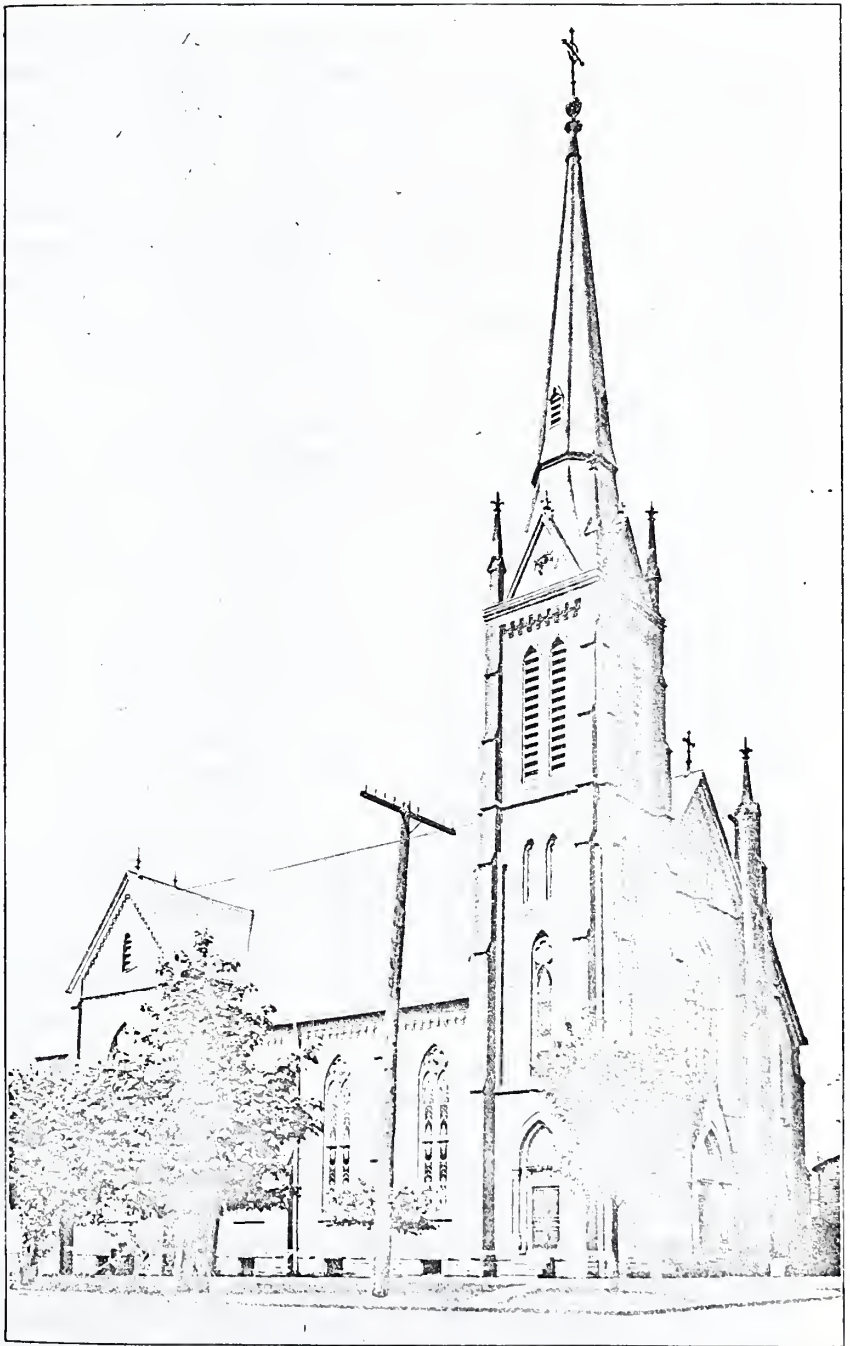
in July, 1849. It is still in good condition and stands on a one-acre lot, part of which is used as a cemetery.

The Mission had about 40 families in 1849. This number had decreased to less than half by 1860. Coal having been discovered in the immediate neighborhood, about 1865, the Catholic population increased to about 60 families, as employment was afforded by the opening of the coal banks. These are now nearly exhausted and in consequence the Mission has also greatly decreased, and at present numbers only about 15 families. Marshallville has been attended from Canal Fulton, since 1858.

MASSILLON, STARK COUNTY.

ST. JOSEPH'S CHURCH.

Prior to 1854 all the Catholics at Massillon were identified with St. Mary's church. The congregation was made up of Germans and Irish, and the thought of a division of the parish on national lines was under consideration for several years. The English speaking members were desirous of the change. Nothing was done, however, in that respect until 1854. In December, 1852, St. Mary's church, a stone edifice, was set on fire, only a portion of the walls remaining. Pending the erection of a new church, a public hall in the "Stone Block" was rented by the congregation and divine service held in it for about one year. Meanwhile the English speaking members were permitted by Bishop Rappe to form a separate congregation. The Rev. Louis Molon, pastor of St. Mary's congregation, bought three lots on South street, in the summer of 1853, as a site for the prospective church and school. The Rev. A. Campion, of St. John's church, Canton, was directed by Bishop Rappe to commence the church during the fall of 1853. He also attended the English speaking Catholics of Massillon about six months during the same year, separate services being held in the above mentioned hall. The church, a plain brick structure, 45 by 60 feet, was completed in the spring of the following year, under the direction of Father Molon, and dedicated by Bishop Rappe, to St. Joseph. Father Molon attended St. Joseph's from St. Mary's church, Massillon, from July until December, 1854. The Rev. Bernard Carragher,



ST. JOSEPH'S CHURCH, MASSILLON.

of St. John's, Canton, was then given charge of the Mission, and attended it until April, 1857, when St. Joseph's was again made a Mission of St. Mary's, Massillon, with the Rev. Joseph Lais in charge, until February, 1858. Father Lais found the church deeply in debt, and the Mission so small and poor that it was impossible to pay the clamoring creditors. The result was that in February, 1858, the church was closed and the property offered for sale by the county sheriff. It was a sad chapter in the short history of St. Joseph's, and the church remained closed for five years. Meanwhile the members of the Mission attended St. Mary's, as in former years. Finally, through the efforts of some of the more prominent members of St. Joseph's, viz., Messrs. S. P. Richard, H. Falke, A. Hammersmith, J. Fries, P. Mellon, and John Nolan, the claims of the creditors were satisfied, and the church property was deeded back to the Bishop by the sheriff, on March 24, 1863. The church was re-opened in July of the same year by the Rev. H. L. Thiele, who was then appointed first resident pastor of St. Joseph's parish. He bought a house and two lots nearly opposite the church, for his residence. They served as such until 1892, when they were sold. Father Thiele remained in charge until December, 1864. Since that time the following priests have been resident pastors of St. Joseph's church: The Revs. Louis Molon, January to September, 1865; George A. Verlet, September, 1865, to May, 1888. William A. Harks, May, 1888, to September, 1889; John T. Cahill, September, 1889, until his death, August 11, 1890; Denis J. Stafford, August, 1890, to August, 1891; Thomas F. Mahon, August, 1891, to June, 1898; and the present incumbent, the Rev. Jacob F. Kuebler, since June, 1898.

Nothing noteworthy was done in regard to the temporal interests of the parish, from 1865 until 1891, beyond cancelling the above mentioned debt and keeping the parish buildings in proper repair. In March and May of the latter year the present excellent and admirably located church property, covering two large lots, at the intersection of East and South streets, was bought by Father Stafford. His successor, Father Mahon, commenced the present beautiful brick church, in October, 1891. It was completed during the following year and used for the first time

on Christmas morning, 1892. The church (70 by 122 feet) cost \$30,000, and seats 800 persons. The architecture is Gothic, and the interior is imposing in richness and beauty of finish. The three beautiful altars are in white and gold, and the artistic chancel railing is constructed of marble and brass. The windows are of Cathedral glass, and the chaste frescoing shows excellent taste. The church furnishings, in white oak, are models of beauty and comfort. The church was dedicated by Bishop Horstmann on Sunday, April 1, 1894—a day of unalloyed joy for the pastor and his devoted and generous people.

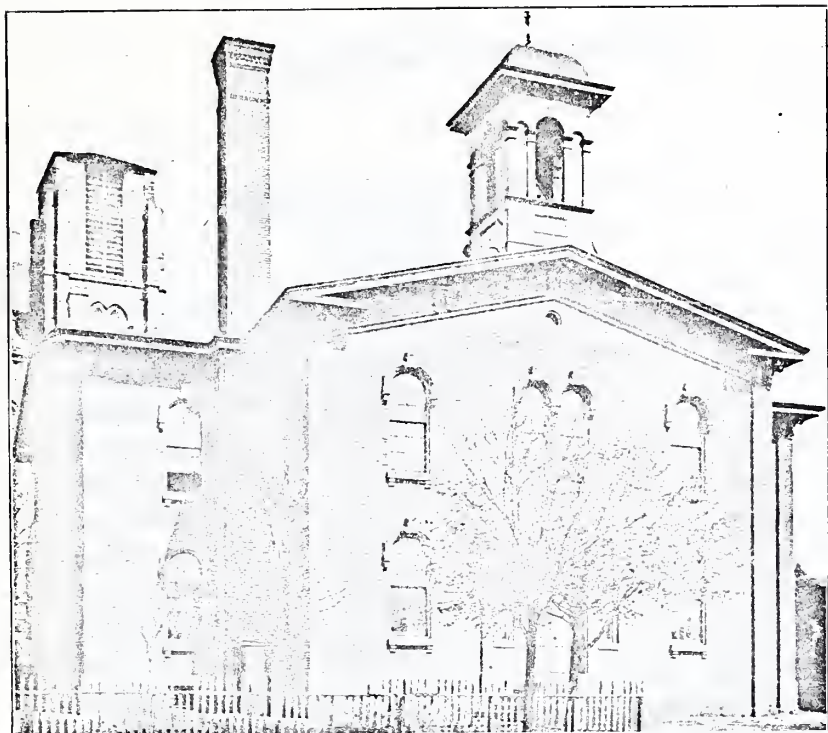
In 1892 Father Mahon built the present pastoral residence next to the new church, at a cost of \$3,000. It is a frame building, of neat design, has ten rooms and all the modern conveniences. In the same year he sold the old pastoral residence and applied the proceeds of the sale towards the cost of the new residence.

In June, 1895, Father Mahon bought about five acres of choice land for a new parish cemetery. It is located on the outskirts of Massillon, and is tastefully laid out and ornamented. The old cemetery, comprising less than two acres, was bought in 1868. The remains which were interred in it have been removed to the new cemetery, and the old is no longer used.

The parish school was established by Father Molon, in 1865, in a small frame building. This was enlarged by Father Verlet, about 1870. For upwards of twenty-two years it was in charge of two lay teachers. In 1893 Father Mahon had the old church remodeled as a school, and the old school was fitted up as a residence for the Sisters of St. Joseph, four of whom were engaged as teachers in September of the same year. The school is well conducted and has an enrollment of about 200 pupils.

In 1897, at an expense of \$600, the basement of the new church was changed into a neat, commodious chapel for week day services, and answers its purpose very well. In the following year Father Kuebler secured the present fine pipe organ; it cost nearly \$1,900.

The congregation is composed of the second and third generation of Irish and German Americans, and numbers now about 275 families. The parish property is in excellent condition, with but a small debt remaining.



ST. MARY'S CHURCH AND SCHOOL, MASSILLON.

MASSILLON, STARK COUNTY,

ST. MARY'S CHURCH.¹

On March 11, 1839, the few Catholic Germans and Irish, residing at Massillon, then a mere hamlet, bought a small lot fronting on Cherry street; the price was \$400. It was the first purchase of the present large and splendid property owned by St. Mary's parish. Owing, however, to the scarcity of priests at that time the Catholics of Massillon had to postpone for a few years the erection of the much desired church. For some years prior to this time, and for nearly two years after the purchase of this lot, Mass was said in private houses, by the priests stationed at St. John's, Canton, among whom was the Rev. Ferdinand Kühr, D. D. In 1840 the Rev. Matthias Würz, at that time stationed at Canton, was directed by Bishop Purcell to take charge of Massillon as a Station, which he did until January, 1844. Under his direction the first church at Massillon was commenced; its cornerstone was blessed on July 20, 1842.² It was a stone structure, 40 feet wide and 70 feet long, exclusive of the sanctuary; Bishop Purcell dedicated it on August 22, 1847.³

The Rev. John J. Doherty, pastor of St. John's, Canton, attended the English speaking members of St. Mary's, Massillon, from 1844 to 1846. It was then that the Rev. Philip Foley was appointed resident pastor of St. Mary's; he remained until 1848. As he could not speak German the Rev. John Luhr, of Canton, was given charge of the spiritual interests of the Germans. He visited them regularly, often weekly, from 1844 until 1851, and left on his countrymen the impress of his zeal and earnestness. During most of this period he had the aid of his assistant, the Rev. J. B. Jacomet, who resided at Canton. He frequently visited St. Mary's, Massillon, when Father Luhr was unable to do so. When Father Foley left Massillon in 1848 the Rev. Fathers Luhr and Jacomet had full charge of St. Mary's as a Mission. The Rev. Julian Von Braun was next in charge as resident pastor, from

(1) *The Church in Northern Ohio*, pages 293, 296, 303.

(2) *Catholic Telegraph*, September 13, 1842.

(3) *Catholic Telegraph*, September 9, 1847.

1851 to September, 1852, when the Rev. Louis Molon succeeded him.

The erection of the little church aroused a good deal of latent bigotry, and in December, 1852, it was set on fire; nothing remained but the smoke-stained walls. The work of rebuilding the church was commenced under the supervision of Father Molon, in the spring of 1853, services being held meanwhile in Stone's Hall. At this time the English speaking members of St. Mary's formed a separate congregation. Although St. Mary's parish was considerably weakened thereby, the church was rebuilt, and 25 feet added to it, and was paid for in a short time.

Father Molon's successor was the Rev. Joseph Lais, who had pastoral charge of St. Mary's from July, 1855, until March, 1857. Since that time the following priests were resident pastors of St. Mary's: The Revs. George Stein, from March to June, 1857; Stephen Falk, from September, 1857, to December, 1858; Nicholas Roupp, December, 1858, to November, 1863; Jacob Hamene, 1863, to 1867; Joseph Lais (second time), from 1867, until his death, February 5, 1875; John Koehn, March, 1875, to March, 1879; Jacob Kuhn, April, 1879, until his death, November 30, 1899; and the present pastor, the Rev. Henry Kaempker, since January, 1899.

The parish school was organized in the basement of the first church, in 1849. It was then transferred by Father Molon to a large room in the pastoral residence. In the autumn of 1855 Father Lais built a brick school, about 26 x 38 feet in dimensions. The present two-story brick school was built in 1870, during the second pastorate of Father Lais. All the available space in the building is now occupied, and the present pastor contemplates enlarging the structure in the near future. Until 1878 the school was in charge of lay teachers. In September of that year it was entrusted to six Sisters of Notre Dame, from Cleveland. They were succeeded in September, 1881, by the Sisters of St. Francis, from Tiffin. In September, 1899, they were replaced by lay teachers, who managed the school until the advent of the Benedictine Sisters, from Elizabeth, N. J., in September, 1897. The latter have conducted the school since then, with much success.

At present the enrollment is about 450 children, who are taught by eight Sisters.

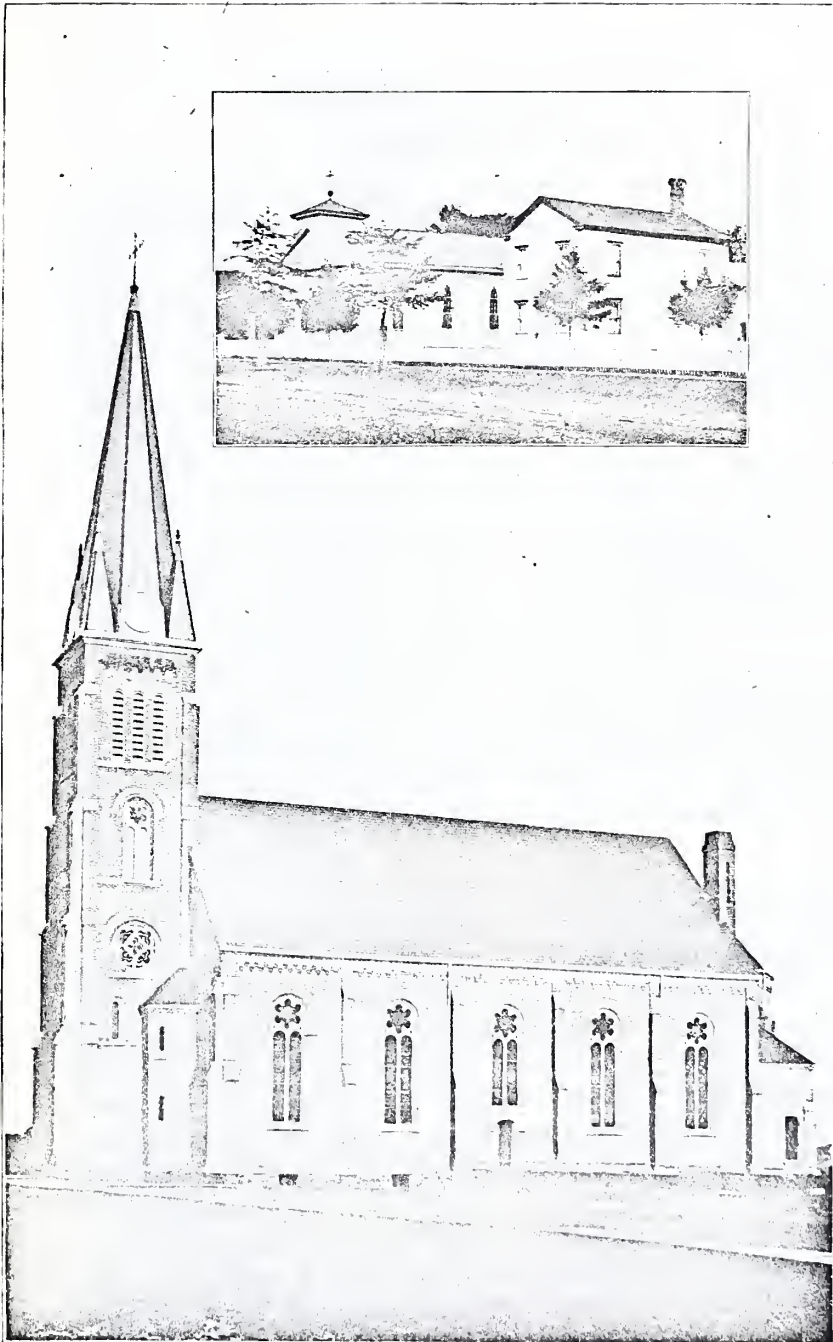
In March, 1868, Father Lais bought a seven-acre tract of land, in the rear of the church, for burial purposes; it is still in use. The parish owns a fine, large, and well located property, excelled by few parishes in the diocese. It has a frontage of 450 feet on Cherry street, and 900 feet on Mill street.

During the pastorate of Father Lais the parish had outgrown its church. This fact forced him and his people to consider the urgent necessity of building a much larger church. But Father Lais was not to build it, as death claimed him, when he was in the full vigor of his manhood. After a short illness he passed to his reward on February 5, 1875, in his forty-sixth year. His death was deplored, not only by his own people, but also by all the citizens of Massillon, whose esteem he had won by his fidelity to duty. To his successor, Father Koehn, was committed the onerous work of erecting the church, which had been contemplated for some years, as already stated. Encouraged by a generous response to his appeal for subscriptions, he began the excavation on April 24, 1875. The site chosen was that of the old church, which was torn down. The upper story of the school house was transformed into a temporary place of worship, pending the erection of the new church. During the same year the massive foundation was built for the present splendid church. The cornerstone was not blessed however until September 10, 1876, Bishop Toebe, of Covington, Ky., performing the ceremony, which was witnessed by a very large number of people. Bishop Gilmour, at that time convalescing from a long siege of illness, was also present. Owing however to ill health, Father Koehn was not equal to the great task before him; but, between attacks of sickness and partial recovery, he struggled on till March, 1879, when he resigned his pastorate. Father Kuhn was appointed his successor in the following month. He found the walls raised nearly to the intended height. In a few months these were finished and by the following winter the church was brought under roof. During the spring and summer of 1880 the most necessary work in the interior was so far completed as to fit the building for use. The church was blessed on August 15, 1880, by the Very Rev. Vicar General Boff, and has

been used for divine service ever since. The solemn dedication did not take place until twelve years later. Owing to the very large debt contracted during the administration of Father Koehn, whose management of the building affairs was devoid of business knowledge, Father Kuhn was obliged to proceed slowly in his efforts to finish the interior according to the original design. He had also to contend with several financial depressions brought about by strikes of coal miners, many of whom were his parishioners. By his energy, supported by the generosity of his people, Father Kuhn succeeded in greatly reducing the debt, and, at the same time, in completing the interior of the splendid church. It was dedicated on August 21, 1892, Bishop Horstmann, assisted by a large number of priests, performing the ceremony. A few years later the present temporary high altar, together with statues and bells were placed in position. They were paid largely by the parish societies. With the exception of two towers, which will be built in the near future, and the three marble altars which are contemplated, the church is now complete. Following are the dimensions of the imposing stone edifice: length, 185 feet; width at transept, 85 feet; height to the apex of the roof (which is supported by 14 stone pillars), 94 feet. The style of architecture is pure Gothic. The church is one of the finest and largest structures in the diocese, and is the just pride of Massillon, of which progressive city it is the most conspicuous ornament; it cost about \$150,000.

On November 30, 1898, Father Kuhn died at Charity Hospital, Cleveland, after a few weeks' illness, due to overwork and worry, and perhaps in some measure to the unsanitary condition of his residence—an antiquated structure that had been in use since the pastorate of Father Hamene, by whom it was built. Father Kuhn was succeeded in January, 1899, by the present pastor, the Rev. Henry Kaempker, who at once took measures to erect a new residence of modern design. He hopes to have it completed before the close of the year 1901.

The parish now numbers about 400 families and is composed chiefly of Germans. There are also some Irish, French and Poles (mostly descendants of old settlers) identified with St. Mary's. As nearly all the parishioners speak English Father Kaempker has found it necessary to have part of the extra liturgical services in that language.



ST. JOSEPH'S CHURCH (1st and 2nd), MAUMEE.

MAUMEE, LUCAS COUNTY

ST. JOSEPH'S CHURCH.

The town of Maumee, nine miles southwest of Toledo, has the distinction of having enjoyed a variety of names. First, and for many years, it was known as Maumee, next as Maumee City, then, until March, 1887, as South Toledo, and since that time again as Maumee. It was platted in 1817, and was the county seat of Lucas county until 1847. It is situated along the Miami and Erie Canal, opposite Perrysburg, on the west bank of the Maumee river.

About the year 1835 the Rev. Emmanuel Thienpont, who was the assistant of the Rev. Edmund Quinn, at Tiffin, paid an occasional visit to Maumee and the neighboring Missions. Father Quinn also visited these about the same time, but soon after fell a victim of the so-called "Maumee fever," then prevalent in that section of Ohio, and died in September, 1835.

Between 1836 and 1839 there is no record of Catholicity in or around Maumee; nor is there any mention of priestly attendance in that vicinity, with the exception that Father Thienpont, stationed at Dayton, came again to Maumee in 1838, to attend to the Catholic laborers along the above mentioned canal, then in course of construction.

The Rev. Joseph McNamee, pastor of St. Mary's church, at Tiffin, and his assistant, the Rev. P. J. Machebeuf, attended to the spiritual wants of the Catholics at Maumee and along the Miami canal, between 1839 and 1841. In the spring of 1841 Father McNamee bought from the Episcopalians of the town, for the sum of \$400, a frame meeting house (35 by 65 feet), which they had partly finished.* To complete it, and make the necessary changes so as to adapt it to its new purpose, required an outlay of \$1,000. When finished, the neat structure was dedicated to St. Joseph.

In September, 1841, Father McNamee was succeeded by the Rev. Amadeus Rappe, who was stationed at Toledo until 1847, and for nearly five years had sole charge of all the Missions and

**Catholic Telegraph*, July 31, 1841. See page 44 of this volume.

Stations in Northwestern Ohio. In January, 1846, he received as his assistant the Rev. Louis De Goesbriand, who attended Maumee as a Mission, until January, 1848. His successor was the Rev. Sebastian Sanner, also of Toledo. He had charge of Maumee, from 1848 until 1852, and was the first resident pastor of that place, from 1849. Father Sanner also built the present pastoral residence, a frame structure, later considerably enlarged. Maumee was again made a Mission for some months, in 1852, and thus attended from Toledo by the Rev. N. Ponchell. In July of the same year the Rev. Philip Flum was appointed resident pastor, with the Rev. James Monahan as his assistant, both also attending a number of Missions. Father Flum enlarged the church about 1853. His successor was the Rev. N. Roupp, (September, 1854, to June, 1858). He established the parish school in 1855, and engaged Mr. James P. Molony (present rector of St. Malachy's church, Cleveland) as its first teacher. The Rev. Seraphin Bauer succeeded Father Roupp in July, 1858, and remained in charge as resident pastor, until September, 1862, attending at the same time many Missions in the western part of the diocese. His successor was the Rev. J. Hamene, who, in turn was succeeded by the Rev. Henry Behrens in December, 1863. In October, 1865, he was relieved of the pastorate of Maumee by the appointment of the Rev. Bernard Quinn, who remained however only until July, 1866, when the Rev. John Marschal was sent to Maumee.

Following is a list of Father Marschal's successors: The Revs. Walter J. Gibbons, June, 1867, to September, 1870; Peter Becker, to May, 1879; John B. Bürkel, to July, 1882; Frederick Rupert, to April, 1885; John B. Mertes, to July, 1900; and the present pastor, the Rev. Francis J. Pfyl, since July, 1900.

During the pastorate of Father Behrens a second (frame) school was built at a cost of \$500, Father Ponchel having secured the first at his own expense. Father Becker bought the present cemetery, comprising nearly seven acres. It is beautifully located, and at the time he left Maumee it was considered the finest and best kept burial grounds in the western part of the diocese. With its improvements it cost about \$10,000. He also bought three fine bells, and at the time of his departure for Cleveland he left

the parish in a flourishing condition. His successor, Father Bürkel, placed a large marble cross in the center of the cemetery, at a cost of \$1,400.

Father Rupert engaged the Franciscan Sisters, of Tiffin, in September, 1882, to take charge of the school, which till then had been conducted by lay teachers. In 1883 he bought two lots for a new church site; they cost \$700, and are located nearly opposite the original church property. The frame house on the lots was fitted up as a residence for the Sisters. About this time Father Rupert also bought some of the stone for the foundation of the prospective church, besides collecting \$1,600 for the same purpose. But, before he was able to begin the building he was transferred to another charge, much to the regret of his parishioners, whose confidence and esteem he had won. At an expense of about \$500, Father Mertes, his successor, practically rebuilt the school, which was considerably out of repair. In 1888 he also put the pastoral residence in better condition.

On June 24, 1888, Bishop Gilmour blessed the corner-stone of the present very neat brick church, which was enclosed by December of the same year. Although not completed, services were held in the new church for the first time, on Christmas day, 1889. By degrees the altars, pews, etc., were provided, all of which made the interior very attractive. The church is 54 by 125 feet in size, of Romanesque architecture, has a tower 150 feet in height, and 550 sittings. It cost about \$24,000 and is a credit to Father Mertes under whose supervision it was built, and to the parish whose generous aid never failed him. The church was dedicated by the Rt. Rev. Mgr. F. M. Boff, V. G., on June 11, 1892, and on "dedication day," the debt was nearly canceled.

In 1891 Father Mertes bought another lot, upon which he had the Sisters' residence moved. In September of the following year, Sisters of Notre Dame, from Cleveland, were placed in charge of the parish school, to succeed the Franciscan Sisters. In order to procure additional school facilities, especially for the more advanced pupils, the old church was remodeled for that purpose, which it serves admirably. With a new pastoral residence, whose erection is now contemplated, St. Joseph's parish, numbering about 125 families at present, will be as fully and well equipped as any of its size in the diocese.

MEDINA, MEDINA COUNTY.

'ST. FRANCIS XAVIER'S MISSION CHURCH.

Although Medina County, of which Medina is the County Seat, contains some of the most productive land in Northeastern Ohio, the Puritanic spirit, which is still very strong in this section, has thus far succeeded in preventing Catholics from settling there to any great extent. In consequence of this fact there are not over 100 Catholic families within the limits of the county and only two churches—one at Liverpool and the other at Medina. About the year 1860 the Rev. John Van den Broek, C. PP. S., then pastor of Liverpool, began to visit Medina; he was the first priest to do so. He said Mass in the house of Patrick Feeney. In 1864 Medina was assigned to Grafton as a Station and so remained until 1871. The Rev. Thomas F. Halley bought a house and lot in the village, for \$150. He remodeled the house as a temporary place of worship; which purpose it served for nearly 15 years. From 1871 until 1876 Medina was again attended from Liverpool. In the latter year the pastor of Wakeman, Rev. F. X. Nunan, was commissioned to attend Medina, which he did until January, 1878. An advantageous exchange of the church lot for one on the principal street of the town was offered to Father Nunan and readily accepted by him. The exchange was effected on August 20, 1877. He immediately took up a subscription to pay the balance due on the lot and to erect a frame church thereon. In this he was generously aided by the Protestants of the town. But before he was able to finish the building he had commenced, and on which about \$800 had been expended, he was transferred to another charge in January, 1878. The Rev. G. F. Houck then attended the Mission of Medina, monthly, from Cleveland, until July of the same year. Meanwhile he finished the interior of the church, and fitted up the sanctuary. Bishop Gilmour dedicated the neat little structure to St. Francis Xavier, on July 18, 1878, and on the same occasion introduced the Rev. J. L. Galvin, of Wellington, to the Catholics of Medina as their pastor. Father Galvin attended Medina from Wellington until September, 1887, when the Rev. M. Philippart was appointed first resident pastor.

During that year a frame house was built next to the church, for his residence; it cost about \$900. Father Philippart was removed in September, 1889. Medina had no priestly attendance from that time until January, 1890, when the Rev. N. W. Horst was appointed pastor. In April, of the same year, he was directed by Bishop Gilmour to change his residence to Wellington, from which place Medina has since been attended.

MENTOR, LAKE COUNTY.

ST. MARY'S MISSION CHURCH.

Mentor was attended from Painesville as a Station for upwards of ten years—until 1867, when Bishop Rappe assigned it to Euclid, with the Rev. A. T. Martin in charge. He visited Mentor monthly, until 1875. The pastor of Painesville was then commissioned to look after the spiritual interests of the few Catholic families living there. Since June, 1898, Mentor has been attended monthly from Willoughby.

The church is a small and very plain frame structure, 20x40 feet. It was built in 1868, and with the lot on which it stands, cost about \$1,200. About 15 families are identified with the Mission.

MILAN, ERIE COUNTY.

ST. ANTHONY'S CHURCH.

The Catholics at Milan were identified with St. Peter's parish, Norwalk, five miles distant, until 1862. The Rev. F. X. Obermüller, pastor of that parish, then visited them at regular intervals, until October, 1865, and for a short time said Mass in private houses. He bought a lot on which stood an old frame house; this he changed into a temporary place of worship. The present church, a frame structure, 40 by 70 feet, was built in 1866. Bishop Rappe dedicated it to St. Anthony of Padua, on November 16, 1866. The church fronts on Main street, and cost about \$6,000. In the same year another lot, with a frame house on it, which fronted on Center street, was bought for \$800. This served as the pastoral residence until the erection of the present handsome

frame building, in 1875, by the Rev. J. P. Pütz; it cost nearly \$2,200. The present school, also a frame structure, was built in 1872, at a cost of \$1,200. It has always been in charge of lay teachers.

The cemetery (comprising about four acres, one of which had been bought in 1866) and a beautiful cemetery cross, of stone, were blessed on September 14, 1884, by the Very Rev. Vicar General Boff. In 1885 two large bells were purchased to replace the small one which had done service for many years. In 1888, during the pastorate of Father Gocke, stained glass windows were put in the church, its interior was neatly frescoed and a furnace set up, the improvements costing nearly \$1,000.

On New Year's day, 1891, shortly after High Mass, fire broke out in the church, and destroyed its interior; the damage, amounting to about \$1,500, was nearly all covered by the insurance. The fire was caused by a defective flue. While the church was being repaired, services were held in the school house. A pipe organ, costing \$735, was placed in the church in 1891; a beautiful set of Stations and a complete set of vestments were bought at that time. Since then many additional improvements and repairs have been made in the church, school, pastoral residence, and cemetery. The extensive grounds around the parochial buildings have also been beautified, thus making the parish property quite attractive in appearance. Electric lights were placed in the church, school, and pastoral residence in December, 1900. The congregation is composed of about 75 families, mostly Germans, and of the farming class. The parish is without debt, and, spiritually as well as financially, is in excellent condition. The following priests had charge of St. Anthony's parish as resident pastors: The Revs. G. Peter, from January, 1865, to October, 1868; C. Seltzer, to September, 1871; C. Barbier, to August, 1872; G. Rudolph, to January, 1875; J. P. Pütz, to June, 1885; J. J. Gocke, till his much lamented death, January 31, 1890; G. C. Schoenemann, to September, 1897; and the present pastor, the Rev. A. J. Schwertner, since September 16, 1897.

MILLER CITY, PUTNAM COUNTY.

ST. NICHOLAS' CHURCH.

Miller City, a Station on the "Nickel Plate" Railway, is situated about 8 miles west of Leipsic. In 1886 the Rev. Joseph Rosenberg, then pastor of New Cleveland, organized the present flourishing parish. The first church, a frame building, 35 by 70 feet, was begun by Father Rosenberg, in 1887, and completed in the following year, under the direction of his successor, the Rev. J. Eyler; it cost about \$2,000. Mr. Nicholas Noiro, a generous member of the Mission, presented two lots, fronting on Main-Cross Street, for the church site. Besides donating nearly \$400 to the Mission of Miller City, St. John's parish, of Glandorf, also gave the pews, formerly used in their church. Mgr. F. M. Boff, V. G., dedicated the church of Miller City, on August 26, 1888, placing it under the patronage of St. Nicholas.

Miller City was attended as a Mission, from New Cleveland until January, 1891, and then from Leipsic until the appointment of the first resident pastor, in July, 1899—the Rev. Charles Wagner, who has since then been in charge.

During the time the Rev. J. Bertemes attended Miller City from Leipsic (1889-99), he visited it every Sunday and Holyday. In 1889 he purchased two acres of land for a cemetery, which was blessed on June 11, 1893. He also bought three lots, on November 30, 1896, as a site for a future school and pastoral residence.

Father Wagner built the present pastoral residence, a small frame building, in the fall of 1899, and has occupied it since November of that year.

On September 4, 1898, the church was struck by lightning and greatly damaged. This required considerable repairing which was paid for by the companies which had insured the church.

The cornerstone for a brick church, 54 by 124 feet, to replace the present structure, was blessed by Bishop Horstmann on October 28, 1900. It will be of Gothic architecture and its cost is estimated at \$23,000. Father Wagner hopes to have it completed and nearly paid for by May, 1902. The parish numbers about 70 families, mostly German farmers.

MILLERSVILLE, SANDUSKY COUNTY.

ST. MARY'S CHURCH.

Twenty-five German families, who had been identified for many years with St. Joseph's parish, at Fremont, eight miles distant from Millersville (formerly known as Greensburg), were authorized by Bishop Rappe, in 1857, to form a separate parish. On October 17, 1857, Mr. M. Jung donated a two-acre tract of land for their prospective church and school. They built a plain stone church, 36 x 50 feet, during the following year, at a cost of about \$1,800. From 1859 until July, 1863, the Mission of Greensburg (Millersville) was attended from Fremont, viz., from St. Ann's church, in 1859, and then from St. Joseph's. The Rev. Louis Hoffer, assistant at St. Ann's, was the first priest to visit the Mission; he attended it from April to September, 1859. The first pastoral residence, a frame structure, was built under the direction of the Rev. S. Bauer, soon after the church was built. In July, 1863, the Rev. F. Ankly was appointed the first resident pastor of Greensburg. His successors were the Rev. H. Behrens, (November, 1865, to June, 1866); and F. H. Volm, (June, 1866, to March, 1867).

About 1874 a railroad (now a branch of the Pennsylvania system) was built through the hamlet of Greensburg, from Mansfield to Toledo. The name of Greensburg was then changed to Millersville, that being the name of the nearest station.

After the departure of Father Volm, Millersville was without a pastor for about six months. The Rev. C. Barbier was the next resident pastor, but his stay was of short duration—less than six months, in 1868, when St. Mary's church, Millersville, again became vacant for some months. It was next attended from Fostoria, as a Mission, by the Rev. M. Pütz, from April, 1869, until the appointment of the Rev. J. B. Jung, in August, 1870, as resident pastor. He remained in charge until March, 1871. The following priests have filled the same position at Millersville, since the departure of Father Jung: The Revs. T. Litterst, from March, 1871, to April, 1873; J. Sproll, to April, 1877; J. Blaser, to

January, 1888; and the present pastor, the Rev. M. Dechant, since January, 1888.

During the short pastorate of Father Jung a frame school was built, but was not opened for use until September, 1873, when it was put in charge of a lay teacher. In September, 1877, Father Blaser transferred the school to the Sisters of Notre Dame, from Cleveland, and they continued in charge until 1890, when, owing to the small attendance, they resigned it. Since then a lay teacher has conducted the school.

In 1882 Father Blaser enlarged the church considerably, its present dimensions being: length, including the sanctuary, 95 feet. width, 35 feet. At a cost of about \$5,000 he also made other important improvements, which included a spire, new roof, stained glass windows, pews, etc. The renovated and beautified church was rededicated by Bishop Gilmour, on May 6, 1884. Father Dechant secured the present beautiful high altar and a furnace, both costing nearly \$1,900.

Father Blaser also built, in 1878, the present fine pastoral residence, a frame structure, at a cost of about \$3,000. The former residence is now occupied by the teachers in charge of the parish school.

The parish numbers about 65 families; it is composed almost exclusively of farmers, and is without debt.

MINERAL RIDGE, TRUMBULL COUNTY.

ST. MARY'S MISSION CHURCH.

The Rev. William O'Connor, pastor of St. Columba's church. Youngstown, was the first priest to minister to the spiritual wants of the few Catholic families at Mineral Ridge.

Mineral Ridge was attended as a Station, from the following places: Youngstown (1858-65); Niles (1865-70); as a Mission from Brier Hill, (1870-79); Niles 1879-80); Salem, (1880-86); again from Niles, (1886-92); and from Girard, since May, 1892.

In 1870 the Rev. Patrick McCaffrey, of Brier Hill, made an attempt to build a church at Mineral Ridge, but failed because of ill health, and for want of means; he had already selected a lot and secured some of the lumber. His successor, the Rev.

F. J. Henry, also of Brier Hill, bought a half-acre lot in August, 1872, and in the fall of that year built the present church. It is a frame structure, 30 by 50 feet, and with its furnishings cost about \$3,000.

In 1899 the church was tastefully frescoed, stained glass windows replaced the old plain glass, Stations of the Cross and artistic statuary were bought—with the result that the interior of the church has been made quite attractive. The Mission is without debt, and numbers about 30 families. The Rev. James J. Stewart has been attending Mineral Ridge since May, 1892.

MONROEVILLE, HURON COUNTY.

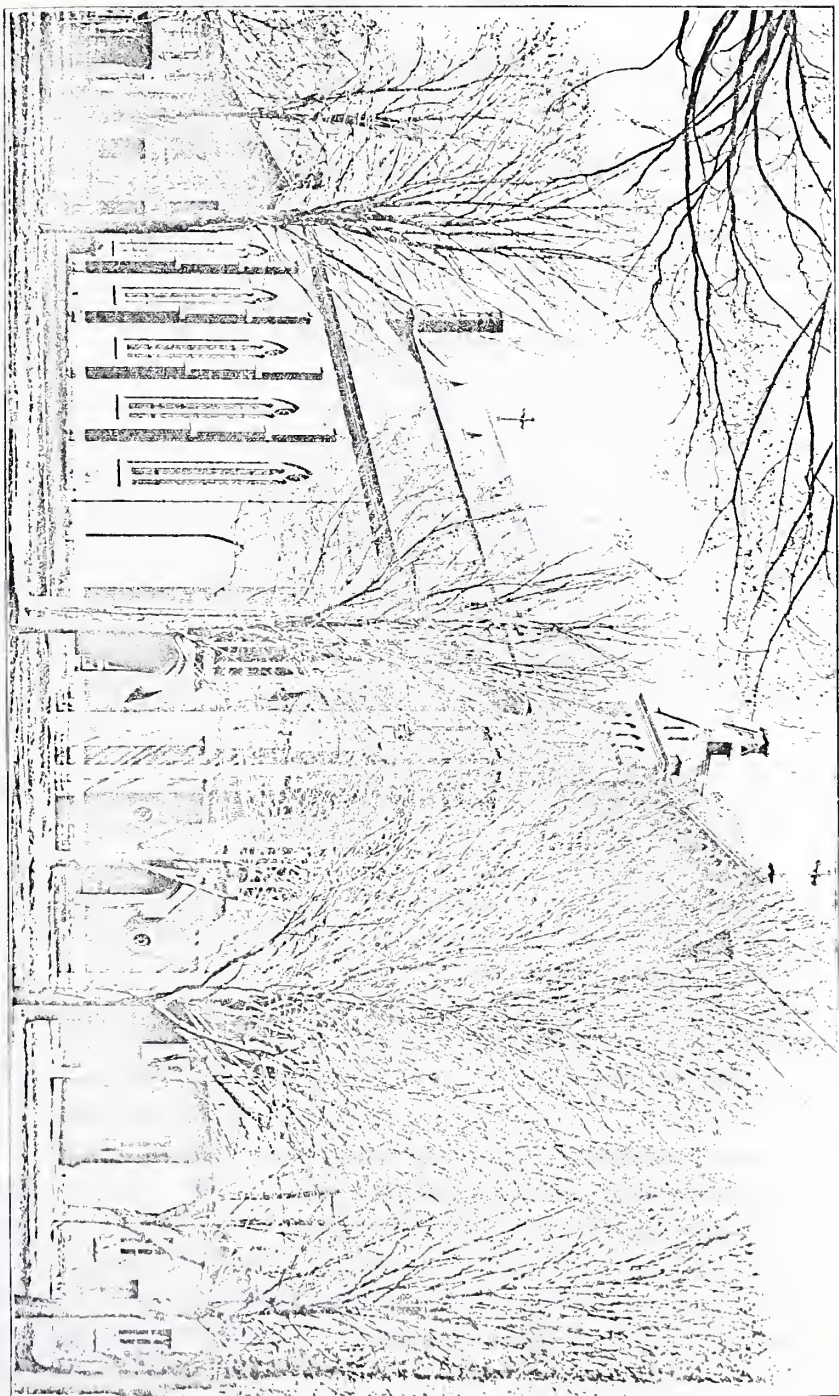
ST. JOSEPH'S CHURCH.

To the Rev. F. X. Obermüller is due the organization of St. Joseph's parish, at Monroeville. In September, 1861, he visited the Catholics of that place for the first time. He was then resident pastor of St. Peter's church, Norwalk. Prior to 1861 Monroeville was attended from Peru as a Station. Father Obermüller engaged Mr. J. Carabin's Hall, and fitted it up as a temporary place of worship. It served as such until January, 1863, when he purchased a lot with a Methodist meeting house on it, fronting on Broad street. In a short time he had the building, a plain brick structure, changed into a neat church, amply large for the needs of the new parish. One month later he purchased two additional lots, adjoining the first and extending from Broad to Sandusky streets, and bounded on the west by Chapel street. The three lots form the larger part of the present fine property, which is located in one of the most desirable parts of Monroeville.

In July, 1863, Father Obermüller was succeeded by the Rev. Anthony J. Abel, who was appointed the first resident pastor of Monroeville. Father Abel bought a frame house, had it moved on one of the parish lots, and fitted up as his residence. In August, 1863, he bought four acres of land for a cemetery.

Father Abel was succeeded in October, 1864, by the Rev. J. Martin Pütz. The congregation steadily increased so that within less than ten years after the appointment of Father Pütz, it had

ST. JOSEPH'S CHURCH, PASTORAL RESIDENCE AND SCHOOL, NONNOEVILLE.



more than doubled in size, and consequently outgrown its church. The proposition, to build a larger and better equipped church, was cordially approved by the people of St. Joseph's parish, a prompt and liberal subscription giving tangible proof of their wish. Father Pütz therefore had plans drawn for a brick church, 54 feet in width, 125 feet in length, and of composite Roman and Gothic architecture; its cost was estimated at \$28,000. The cornerstone was blessed by Bishop Gilmour, October 12, 1873. The church was dedicated to St. Joseph, on May 14, 1876, by Bishop Dwenger, of Fort Wayne, Bishop Gilmour being then ill and in Europe. At the time of its dedication the church was one of the finest and best appointed in that section of the diocese, and even now holds a prominent place. During the time the church was building the effects of the financial panic of 1873 were keenly felt in Monroeville. As a result many Catholics moved away, in the hope of bettering their condition elsewhere. In consequence the parish was reduced from 150 families, in 1873, to about 95 families in 1876; and these had to face a debt of nearly \$7,000 when the church was finished. By degrees however better times returned and by degrees also the debt was cancelled.

The parish school was organized by Father Obermüller in 1862. Owing to lack of means it had a fitful existence, but since 1870 it has continued without interruption. In 1870 Father Pütz bought an abandoned public school building, which he changed to serve as a parochial school. It was thus used until 1877, when the old church was remodeled for school purposes, and is still in use as such. The Sisters of Notre Dame, from Cleveland, have had charge of the school since September, 1899. Prior to that time it was conducted by lay teachers, till 1889; by the Sisters of St. Francis, Tiffin, till June, 1896; and by the Sanguinist Sisters, from Thompson, until June, 1899.

In May, 1885, the present pastor, the Rev. Nicholas Schmitz, succeeded Father Pütz. After cancelling the debt, which had been reduced by Father Pütz to \$1,100, Father Schmitz made a number of notable improvements in and about the church property. These included a steam heating apparatus for the church (1892), and a large pipe organ (1893). Two beautiful side altars have graced the sanctuary since 1895.

In June of the same year Father Schmitz bought five acres of land in a beautiful location, just outside the corporate limits of Monroeville, for a cemetery—to replace the old burying ground which had become objectionable, owing to the distance and location. The new cemetery has been platted and put in excellent condition.

St. Joseph's parish numbers at present about 80 families.

MUD CREEK, DEFIANCE COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Mud Creek Settlement derives its odd name from the streamlet passing near by, and is about eight miles north of Defiance. The Mission was established in 1866, by the Rev. A. I. Hoeffel, then pastor of St. John's church, Defiance. A tract of land, comprising nearly nine acres, was bought for \$350, in 1866, although the deed for it was not given until December, 1872. The frame farm house on the land was changed into a chapel, and served as such until 1876, when the Rev. Joseph Blaser built the present frame church (30 by 50 feet), at a cost of about \$2,000. The Mission, though small numerically, has always shown a generous spirit. It is composed of German farmers and now numbers about 30 families. Since its organization, in 1866, Mud Creek has been attended as follows: From St. John's, Defiance, until 1873; from North Ridge, until 1878, and from Delaware Bend, since August, 1878.

NAPOLEON, HENRY COUNTY.

ST. AUGUSTINE'S CHURCH.

Napoleon, the county seat of Henry county, had been attended as a Station as far back as 1845, by the Revs. Amadeus Rappe and Louis De Goesbriand, at that time residing in Toledo.* Later on, beginning about 1852, the respective pastors of St. John's, Defiance, visited Napoleon, at long intervals at first, and then regularly every month, until 1861. It was not until 1856, however, shortly after Bishop Rappe's first episcopal visit to Napoleon, that the erection of a church was seriously considered

**The Catholic Telegraph*, Dec. 11, 1845; "Church in Northern Ohio," p. 299.

by the few Catholics of the place, who were very poor and numbered then but eight families. Augustine Pilliod, a native of France and a fervent Catholic, who later in life became quite prominent and a man of means, settled at Napoleon in 1853. He and James Brennan started a subscription, in 1856, for the purchase of a lot and the erection of a church. A small lot was then bought on South Main street, but was not deeded to the Bishop until May, 1865. The church, a frame structure, 25 x 40 feet, was built in the fall of 1856, but owing to lack of means its interior was not finished until 1858. As Mr. Pilliod was the most generous contributor he was given the privilege of naming the church. His choice was the name of his patron, St. Augustine.

Napoleon continued to be attended from Defiance, until 1861, when it was assigned to Providence. The Rev. J. M. Pütz was appointed first resident pastor of Napoleon, in June, 1864. He had attended Napoleon from Providence since 1863. His successor was the Rev. J. P. Carroll (October, 1864, to October, 1868). He built the spire, and an addition of 24 feet to the church to accommodate the increasing membership of the parish. In April, 1868, Father Carroll bought a lot on East Main street, and on it erected a frame school, 26 x 36 feet. The parochial school was opened in September of the same year. The first teacher was Father Carroll's sister, Miss Ellen Carroll, now an Ursuline nun. The school was taught by lay teachers until 1878, when it was placed in charge of the Notre Dame Sisters, of Cleveland, under whose care it has continued ever since.

Father Carroll was succeeded in November, 1868, by the Rev. Nicholas A. Moes. He remained however only until September, 1870, when he was appointed rector of the Diocesan Seminary, which important and responsible position he has filled since then. His successor at Napoleon, appointed in October, 1870, was the present pastor, the Rev. Michael Pütz, who paid off the balance of the parish debt, incurred during the administration of Father Carroll; it then amounted to about \$1,100.

As the pastor and people were dissatisfied with the location of the church, Father Pütz succeeded in purchasing for the sum of \$4,000 the present property, which has a frontage of 165 feet on Monroe street, and the same on Clinton street, and is located

in the central portion of the town. The property was paid for within three years after its purchase.

In 1878 the present school, a frame two-story structure, was built, to replace the old one which had become too small; it cost about \$2,000. At the same time a neat frame house was also built as a residence for the Sisters. It was enlarged in 1892.

The next important work which Father Pütz and his people undertook was the erection of a larger and better church, to meet the wants of a growing congregation. The question was seriously discussed for the first time, in January, 1880. At a meeting of the congregation, then held, it was determined, by an almost unanimous vote, to build a brick church, to cost about \$15,000. A subscription was raised for that purpose, and before a few months had passed it reached the generous sum of \$11,250. Thus encouraged, Father Pütz and his building committee engaged a competent architect to draw plans for the new church, which were approved by Bishop Gilmour. In the spring of 1881 the foundation was begun, and on the 19th of June following the same Prelate laid the cornerstone. The church was enclosed by December, 1881. In the following spring work on the interior was commenced and brought to completion by February, 1883. The church was dedicated by Bishop Gilmour, on Sunday, June 17, 1883, just two years after he laid the cornerstone.

The church is a beautiful brick structure, of Gothic architecture. Its dimensions are: Length, 117 feet; width, 50 feet; height of the graceful spire, 176 feet. Including pews, organ, stained glass windows, etc., it cost nearly \$22,000, of which sum but \$275 remained as a debt on the day the church was dedicated—a record that reflects most creditably on the pastor and his generous people. Altars, Stations and furnace were put in the church a few years later at a cost of \$6,000.

The parish now owns all the necessary buildings excepting a pastoral residence, which is the property of the pastor.

The parochial cemetery is located in the suburbs of Napoleon and comprises one and one-half acres.

At present the parish numbers 85 families of which about two-thirds are of German, and the remainder of Irish birth or descent.

NAVARRE, STARK COUNTY.

ST. CLEMENT'S CHURCH.

Catholicity in the village of Navarre (known as Bethlehem prior to 1885) dates back to about the year 1832. For at least eight years the Catholic population there did not exceed 20 families. They were attended from St. John's, Canton, until 1841, when the pastor of Doylestown was given charge of Bethlehem for about one year. It was again attended from St. John's, from 1842 to 1845, when it became a Mission of St. Peter's church, Canton, and so continued until 1851.

Mass was said at Bethlehem for the first time, in 1832, in the house of Anthony Winterhalter, by the Rev. J. M. Henni, pastor of St. John's, Canton. In the following year two lots were secured and the log house which stood on one of them was transformed into a chapel, to serve as a temporary place of worship. The lots form part of the present church property, and were deeded to Bishop Purcell on June 24, 1839. In 1844, under the direction of the Rev. J. H. Luhr, a brick church, 42 by 65 feet, was erected on one of the lots, and the log chapel was changed into a school. In 1851 Bethlehem was made a Mission of St. Mary's, Massillon, whence it was attended until December, 1858, when for the third time it was assigned to Canton, with the Rev. J. B. Uhlmann, of St. Peter's, in charge. In April, 1859, the Rev. Gabriel M. Lochert was appointed the first resident pastor of Bethlehem, but being in poor health death ended his pastorate on July 13 following. Again Bethlehem became a Mission of St. Mary's, Massillon, and so remained from July, 1859, till April, 1862, when the Rev. Otto H. Borgess was made resident pastor. His stay was short—until February, 1863. From that time till June, 1867, Bethlehem was again attended from Massillon, viz., from St. Mary's, until December, 1864, and then from St. Joseph's. The Rev. Michael Dechant was appointed resident pastor, in June, 1867, since which time Bethlehem ceased to be a Mission. Following is a list of priests who had pastoral charge of Bethlehem (Navarre) after the departure of Father Dechant, in August, 1871: The Revs. Jacob Heidegger, to December, 1873; John A. Michenfelder, to July, 1876; Francis Metternich.

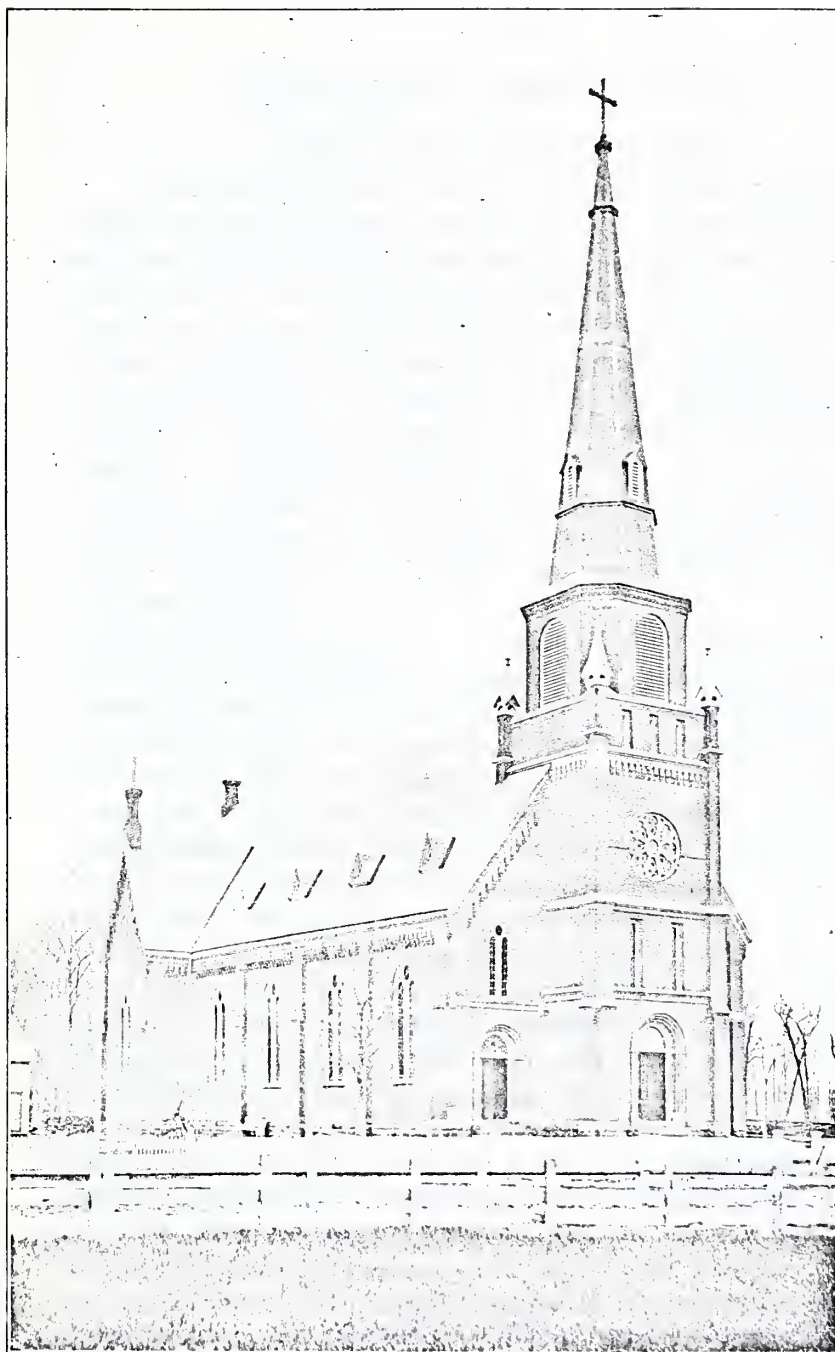
to January, 1893; Nicholas Kirch, from January to June, 1893; Wimar Müller, to June, 1898; Michael Becker, to March, 1900; and since then the Rev. John H. Hennes.

In 1851, under the direction of the Rev. L. Molon, the present church, a plain brick structure, 40 by 100 feet, was built, to replace the one built a few years before, which had become much too small, so rapidly did the parish grow. During the pastorate of Father Metternich, in the spring and summer of 1881, the church was entirely remodeled. The walls were raised 10 feet, stained glass windows replaced the old ones, a spire was built, the ceiling was raised and groined, and new altars and pews were bought. These improvements cost about \$2,000, and made the church practically a new structure. It was re-dedicated three years later, by Bishop Gilmour, on the Feast of Corpus Christi, June 12, 1884. In 1883 Father Metternich also built the present very neat and commodious pastoral residence; it is a frame structure and cost about \$4,000. By removing the old pastoral residence and setting back the new one, two sides of a square have been formed with a street through the center, the church and pastoral residence fronting each other. The parish property is in the most eligible position in the town.

A frame school was built in 1872, on a lot bought for the purpose in March of that year. It has always been in charge of lay teachers. A second school was opened in 1877.

The cemetery, a tract of about 5 acres, was bought, platted and beautified in 1891; it was blessed by Mgr. T. P. Thorpe, on May 29, 1892.

The parish, now numbering about 100 families, is composed almost entirely of miners who find employment in the neighboring coal banks.



SACRED HEART OF JESUS' CHURCH, NEW BAVARIA.

NEW BAVARIA, HENRY COUNTY.

SACRED HEART OF JESUS' CHURCH.

Until about 15 years ago the hamlet of New Bavaria was known as Poplar Ridge. The Rev. Amadeus Rappe was the first priest to visit the Catholics of this locality. His first visit was in 1843, and from that time until the spring of 1847 he came about four times a year. The Rev. Louis De Goesbriand, Father Rappe's assistant, then took charge of Poplar Ridge, as one of his many Stations. In September, 1847, he bought the present church grounds which comprise two acres, one of which is the cemetery. Father De Goesbriand said Mass in the log house of one of the families at Poplar Ridge (as did Father Rappe also) until the purchase of the above mentioned property. He then built a log chapel, of most primitive design, on the acre of ground near the cemetery.

Poplar Ridge continued as a Mission of St. Francis de Sales' church, Toledo, until 1850. It was then attended from St. John's, Defiance, until the appointment of the Rev. A. Magenmann as first resident pastor, in July, 1861. He remained about one year, when Poplar Ridge was again attended from St. John's, Defiance, until 1863. The Rev. Charles Barbier was the next resident pastor, from 1863 to 1865. He began the erection of a frame church, 48 by 84 feet, in 1865, but owing to a spirit of discord in the parish he was unable to finish the structure, and asked to be removed. His successor, the Rev. Joseph Reinhardt, finding the same spirit still active, had not the courage nor the means to finish the church, and quite disheartened left Poplar Ridge in May, 1867, less than two years after his appointment as pastor. His successor was the Rev. Nicholas Moes, whose prudence and patience soon wrought a change for the better in the parish. He also finished the church and left it free from incumbrance. His pastorate, which ended in February, 1873, was eminently successful. The Rev. Nicholas Flammang was the next to take charge of the parish, but his stay was very short—from February to July, 1873. For nearly five months Poplar Ridge was again attended from Defiance, when the Rev. Charles Wardy became the resident pastor. The following priests filled the same position, after

Father Wardy's removal, in 1875: The Revs. A. Mertes, until March, 1879; J. A. Michenfelder, from May, 1879, to May, 1888; G. A. Verlet, till his death, August 3, 1889; W. A. Harks, till June, 1900; and since then the present pastor, the Rev. L. Heiland.

On February 22, 1886, the church and pastoral residence, both frame structures, were destroyed by fire. The loss was practically complete, the insurance being very little. Pending the erection of a permanent church, a temporary frame structure, 26 by 50 feet, was erected. A brick pastoral residence was also built at once; it cost about \$1,500. Father Michenfelder, then in charge of the parish, raised a subscription of \$17,000, in 1886, for a brick church, 54 feet wide, 125 feet long and 72 feet in the transept.

Bishop Gilmour blessed the cornerstone on Sunday, June 12, 1887, and on January 18, of the following year, he dedicated the very neat edifice. It cost \$18,000 and was nearly paid for when dedicated. The church has stained glass windows, fine altars and pews, and three bells. Owing to defective construction it was found necessary, in 1892, to strengthen the walls, roof and ceiling, by means of pillars. During the same year Father Harks bought the present beautiful set of Stations at a cost of \$800.

The parish is composed almost entirely of farmers, all of German birth or descent, with the exception of a few French, and numbers about 150 families. It is also the parent parish of Hamler, Holgate, Miller City and North Creek.

A Catholic "District School" is located within the parish limits, and is supported by public taxation, as almost all the taxpayers in that section are Catholics. Three teachers are in charge of the school. The present building is a handsome two-story structure. It was erected in 1900, and cost \$4,000. The few non-Catholics living in the same school district have a separate school for their children. Thus the question of a denominational school, supported by the State, has been solved at New Bavaria, in a manner satisfactory to all concerned.

NEW BERLIN, STARK COUNTY.

ST. PAUL'S CHURCH.

New Berlin was attended from St. John's. Canton, as a Station, from 1845 to 1848. On May 20, 1845, the present church lot, of one and one-half acres, was bought. Two years later the present church, a plain brick building, was erected at a cost of \$2,000. Its cornerstone was laid by the Rev. J. H. Luhr, of Canton, in August, 1845. The church was enlarged in 1872, its length being 54 feet, and its width 40 feet. Between 1848 and 1850, New Berlin was attended, monthly, from St. Vincent's, Akron, by the Rev. C. Mouret; from Harrisburg, between 1851 and 1854; from St. Peter's, Canton, 1854 to 1856; from St. John's, Canton, 1856 to 1875; again from St. Peter's, Canton, by the Rev. J. B. Bürkel, 1875 to 1876; from Alliance, 1876 to 1877; from Harrisburg, 1877 to 1882; and again from St. Peter's, Canton, by the Rev. J. B. Bürkel, from 1882 to November, 1896, when he was appointed resident pastor, which position he has held since that time.

In 1894 Mr. W. Wackerly donated a 1,500 pound bell, which was blessed by the Rev. Chancellor Houck on March 7 of that year.

It has not been found possible to establish a parochial school, owing to the small number of children that could attend.

The parish numbers at present about 50 families.

NEW CLEVELAND, PUTNAM COUNTY.

HOLY FAMILY CHURCH.

The congregation of the Holy Family, at New Cleveland, an outgrowth of St. John's, Glandorf, was organized in 1861, by the Rev. Sebastian Ganther, of the Sanguinist Society. He attended it from Glandorf as a Mission, from 1861 to 1868, when he was succeeded by the Revs. Engelbert Ruf and Jacob Marte, of the same Society. The former was in charge until 1872, and the latter until April, 1873.

In August, 1861, Mr. John Weis donated a two-acre tract of land to the Mission, to serve as the site for a church, pastoral

residence and cemetery. The church, still in use, was built in the fall of the same year. It is a plain wooden structure, and cost about \$1,700. Its original size was 45 by 60 feet, but it was enlarged, in 1881, by an addition of 25 feet.

The Rev. Charles Barbier (April, 1873, to March, 1874) was the first resident pastor. He built the priest's house,—also a wooden structure—in 1873; it cost about \$1,000. The following priests were Father Barbier's successors in the pastorate of New Cleveland: The Revs. H. Kaempker, from October, 1874, to April, 1878; E. Hipelius, to June, 1880; J. Rosenberg, to April, 1888; J. Eyler, to January, 1889; J. Bertemes, to February, 1891; and the present pastor, the Rev. Amadeus Dambach, since September, 1891. During the several brief periods when New Cleveland had no resident pastor, the congregation was attended from Glandorf.

A frame parish school was built in 1876, opposite the church, on a lot bought in August, 1875. It was opened in September, 1876, and placed in charge of the Sisters of St. Francis, of Tiffin, who conducted it and the neighboring District School until June, 1889. Since that time all the children attend the Catholic District School, which is taught by lay teachers, who are paid out of the public funds.

The congregation is composed of German farmers and at present numbers about 65 families.

NEW LONDON, HURON COUNTY.

OUR LADY OF LOURDES' MISSION CHURCH.

The Rev. Michael Healy, the present pastor of St. Mary's, Tiffin, was the first priest to visit the Catholics residing at New London. This he did while resident pastor of Elyria, from 1853 to 1859. New London was attended from Elyria as a Station until 1863; then, as a monthly Mission, from Grafton, until 1870. The Rev. Thomas F. Halley, pastor of the Immaculate Conception church, at Grafton, bought a house and lot in the village of New London, in 1865. He had the frame house fitted up as a place of worship. As the location of the property proved unsatisfactory, it was sold by the Rev. J. B. Heiland, in 1872. Four

lots were then secured on High street, in the outskirts of the village. The deed was not given however until March 22, 1878, when the lots were paid for in full; the purchase price was \$1,600. The frame house on one of the lots was transformed into a chapel, so far as the interior was concerned, the exterior retaining the appearance of a private house. The building served its purpose for nearly twenty-three years.

The Rev. John B. Heiland attended New London from Shelby Settlement, from 1872 to 1876. In June, 1875, he bought the present cemetery; it covers two acres. New London was next attended from Shelby, between 1876 and 1878, and since July, 1878, it has been a Mission of Wellington.

Again the church property proved undesirable, because of its out-of-the-way location. Two of the vacant lots were consequently sold in 1881, and the other two in 1896. In July of the latter year, the Rev. John J. Powers, then in charge of the Mission, bought the present church lot, at a cost of \$250. It fronts on James street and is in a desirable location. He also built on the lot the present very neat frame church, 30 by 50 feet, at a cost of \$1,600, exclusive of altar, pews, etc., and it was paid for when completed, in November, 1898. During the year 1900 the church was frescoed and furnished with electric lights.

The Mission of New London comprises but 18 families at present. Considering its small membership, the generosity of the people, which made the erection of the pretty little church a possibility, and that without any incumbrance, is worthy of special record.

NEW RIEGEL, SENECA COUNTY.

ST. BONIFACE'S CHURCH.

The hamlet of New Riegel was formerly known as Wolf's Creek. It was so called on account of a creek of the same name nearby. About 1844 a number of Catholic families from the village of Riegel, in the Grand Duchy of Baden, Germany, settled at Wolf's Creek and renamed it New Riegel.

Catholics first settled at Wolf's Creek in 1833, then a dense, unbroken forest. Their names were Matthias Weisenberger.

Anthony Sanders and John Houck, Sr. Two years later they were joined by the Wagner, Schindler, Dockweiler, Brösemer and Gase families. Sadly missing the consolations of religion which they had enjoyed in their distant Fatherland, they made every effort to have a priest visit them from time to time. The Redemptorist Father, F. X. Tschenhens, was the first priest to attend to their spiritual wants. He came from Peru, Huron county, for the first time, in 1833, and continued to visit these Catholic pioneers at long but regular intervals until 1839, and again from 1841 until 1842. Between 1839 and 1841, the Revs. J. McNamee and P. J. Machebeuf also came occasionally from Tiffin. Mass was said and the sacraments administered in various log cabins until 1839, when under the direction of Father Tschenhens a small log chapel was built in honor of St. Boniface, at the south-east corner of a six acre tract of land donated to the Mission by Valentine Brösemer and Anthony Schindler, who deeded it to Bishop Purcell in November, 1841. It is the same property now used by the parish, and includes the site for the church, school and cemetery. In 1840 the Revs. H. D. Juncker and M. Würz, both of Canton, attended the Mission.*

The Rev. Matthias Alig, another Redemptorist Father, stationed at Peru, had charge of Wolf's Creek as a Mission, until 1843, and the Rev. Matthias Würz again attended it for some months in 1844. In December of the same year Bishop Purcell commissioned the Very Rev. F. S. Brunner, first Provincial of the Sanguinist Society in this country, to take pastoral charge of New Riegel. Since that time the Fathers of that Society have continued the good work, begun by their Provincial, who at this time established a Mission House for the Sanguinist Fathers at New Riegel, whence they attended a number of neighboring congregations and Stations. He also founded there at the same time the present flourishing convent of Sanguinist Sisters, of whom a more detailed account will be given in a separate sketch.

Under the fostering care of the Sanguinist Fathers the congregation flourished and steadily increased. In 1845 it numbered 150 families, according to the parish records. The log chapel had become much too small and hence Father Brunner and his

**Catholic Telegraph*, July 4, 1840; Church in Northern Ohio, 4th ed. p. 279.

people resolved to build a larger and better church of brick. It was begun in 1848, and finished in 1849. Bishop Rappe dedicated it to St. Boniface in the summer of 1849; there is no record of the date. The church was then considered one of the better class in the diocese, and was used for nearly 30 years; it was 45 feet wide and 100 feet long, and cost about \$6,000.

In 1856 a very neat Mortuary chapel and fourteen small chapels for the Stations were erected in the cemetery nearby—the only cemetery in the diocese thus adorned. The Station chapels however had to be torn down in 1898, owing to their dilapidated condition.

About 1873 it was found that the church had become unsafe, owing to defective construction. Rather than attempt to repair the defect, with but little assurance that it would be remedied, it was thought more prudent to build a new church of larger dimensions and of more modern architecture than the old. The Rev. Alphonse Laux, then in charge, solicited subscriptions for that purpose and met with a generous response. The building was begun during the pastorate of Father Laux, in May, 1875, near the site of the old church. The Very Rev. Vicar General Boff laid the cornerstone on the following 27th of June. The church was rapidly pushed to completion during 1877; Bishop Gilmour dedicated it on Sunday, May 12, 1878. The edifice is built of brick, with a liberal ornamentation of stone trimmings, and cost about \$30,000. Its dimensions are: Length, 130 feet; width, 50 feet; its architecture is Roman. The church ranks with the finest country churches in the diocese, and would be a credit to any of the larger and wealthier city congregations.

The parish school was organized about 1856. The boys were always in charge of a lay teacher, and the girls in charge of the Sanguinist Sisters. The present school house, a two-story brick structure, was built in 1861.

The parish now numbers about 150 German families, nearly all of the farming class.

The following Sanguinist Fathers have had pastoral charge of St. Boniface's congregation since the time of Father Brunner: The Revs. John Wittmer, 1847-48; E. Ruff, 1848-53; A. Reichert, 1853-61; A. Kramer, 1861-64; A. Herbstritt, 1864-65; H. Drees,

1865-66; F. X. Griessmayer, 1866-68; A. Laux, 1868-76; T. Eisenring, 1876-78; C. Roessner, 1878-80; B. Russ, 1880-91; E. Jakob, 1891-95; A. Malin, 1895-97; and the present pastor, the Rev. A. Voag, since February, 1897.

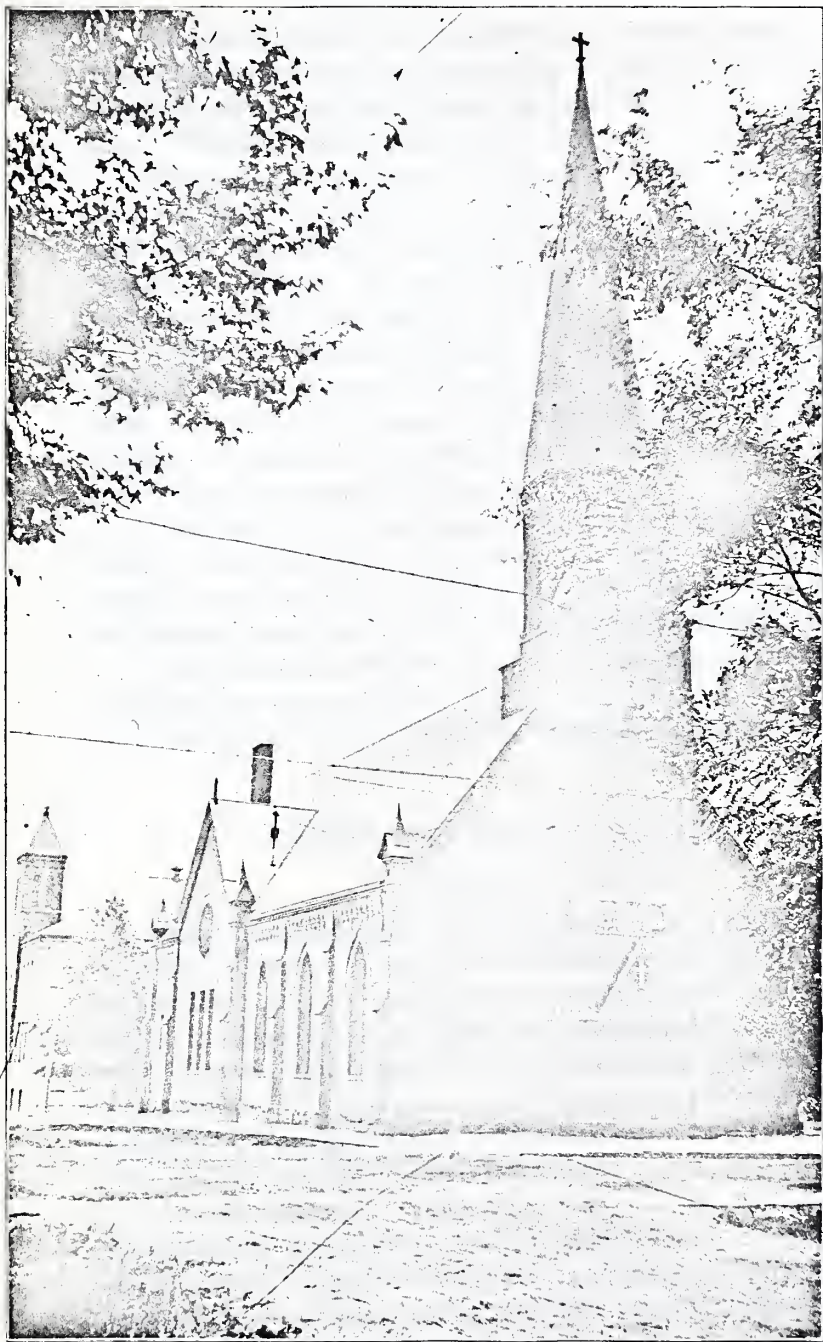
NEW WASHINGTON, CRAWFORD COUNTY.

ST. BERNARD'S CHURCH.

In May, 1844, about twelve families, residing in and near the village of New Washington, were detached from St. Stephen's, Seneca county, and formed into a separate Mission. The Very Rev. F. Brunner, Provincial of the Sanguinists, was the first priest to visit them. For two years he said Mass for them in private houses. In May, 1846, a lot was secured and a small wooden church built on it in the same year.* New Washington was attended by the Sanguinist Fathers, at first from Peru, where they were stationed between 1844 and 1845; then from Thompson, until 1859. In December of 1859, the Rev. A. Dambach was appointed first resident pastor. He remained in charge until June, 1865. In the following month he was succeeded by the Rev. Michael Becker. Soon after his arrival in New Washington Father Becker took up a subscription for a new church, the old one having become much too small. He also found that the church site then in use was inconveniently located. It was therefore sold by him and the present elegant property, comprising ten lots, fronting on Mansfield street, was bought in March, 1868, for \$1,400. In April of the same year Father Becker began the foundation for a brick church, which was completed in the following year; it is the one now in use. The dimensions are: Length, 110 feet; width, 46 feet. Its architecture is Gothic, and its interior is beautifully stuccoed. It has neat altars, two of them being of marble; also stained glass windows, white oak pews and communion railing. Exclusive of its furnishings it cost about \$25,000. The church was dedicated to St. Bernard by Bishop Gilmour, on October 9, 1879, although it had been in use for nearly ten years before.

In 1875 Father Becker built the present brick pastoral residence, at a cost of about \$4,000.

**The Catholic Telegraph*, July 2, 1846. *The Church in Northern Ohio*, 4th ed. p. 302.



ST. STEPHEN'S CHURCH AND SCHOOL, NILES.

The parish school was organized by Father Kreusch, in 1855, in a small frame building, but owing to lack of means the parish could not afford to have it open for more than a few months each year. When Father Becker took charge he induced the people to support the school more generously. Since 1866 it has continued without intermission. It was taught by lay teachers, until 1889, but since then it has been in charge of two Sisters of St. Francis, of Tiffin. The second school house, a frame building, was erected by Father Becker, in 1867.

Father Becker was succeeded by the Rev. Lawrence Heiland, in July, 1881. During his pastorate, which ended in January, 1888, he reduced the parish debt from \$7,000 to \$750, besides making a number of improvements in the church and on the property to the amount of about \$2,000.

The Rev. J. G. Vogt succeeded Father Heiland in January, 1888. In the following year the entire debt was cancelled. In 1895 Father Vogt built the present brick school, a well appointed and commodious two-story structure, at a cost of \$6,000.

The present pastor, the Rev. J. P. Kunnert, succeeded Father Vogt in September, 1899.

The parish is now composed of about 75 German families.

NILES, TRUMBULL COUNTY.

ST. STEPHEN'S CHURCH.

Niles was attended from Dungannon as a Station, as early as 1853. The Rev. Francis Stroker was the first priest to minister to the few Catholic families then residing there. He was transferred to Summitville in 1855, but continued his pastoral visits to Niles until 1856, when he was succeeded in both places by the Rev. Michael Prendergast. In 1858 Niles was attached to St. Columba's, Youngstown, as a Station, and later (1864) as a Mission, and thus remained until July, 1865.

In the spring of 1864, the Rev. E. M. O'Callaghan, of Youngstown, and at that time attending Niles, bought two lots at the corner of James (now Park avenue) and Mechanic streets. During the same year he built a frame church (38 by 70 feet) on the corner lot. It was a very plain structure which cost about

\$3,000. Improvements were added to the church from time to time, thus making it fairly attractive.

The Rev. A. R. Sidley was appointed first resident pastor of Niles in July, 1865. He built the present pastoral residence, a frame house, shortly after his appointment to Niles. In February of the following year he also bought five acres of land for a cemetery, which is still in use. Father Sidley was succeeded in January, 1868, by the Rev. E. J. Conway. His pastorate however was of short duration—until the following April, when the Rev. B. B. Kelley was appointed pastor of Niles. He organized the school in September, 1868, and in doing so met with considerable opposition, as his parishioners believed they could not afford to support the school. But that feeling soon passed away and the school was continued in charge of lay teachers without any further difficulty. Father Kelley was removed in May, 1871, and Niles was then attended from the Cathedral by the Rev. M. Ivers, until August of the same year, when the Rev. T. M. Mahony was appointed resident pastor. He remained in charge until November, 1873, when the Rev. M. A. Scanlon succeeded him. After Father Scanlon's removal, in July, 1870, the following priests had pastoral charge of Niles: The Revs. J. Monahan, from July, 1880, till his death, September 6, 1884; D. P. O'Brien, from September, 1884, to April, 1888; J. C. Desmond, to May, 1889; and the present pastor, the Rev. Felix M. Scullin, since May, 1889.

In August, 1872, Father Mahony bought two lots for a school site. They adjoin the church lots at the south end and front on Furnace street.

Between 1885 and 1888 there was a steady growth of the parish. It was brought about by the employment of a large number of men at good wages, offered by the iron mills at Niles, which are the main support of the town. Of those so employed the Catholic element received a fair share. In consequence of this increase the church then in use became much too small. Provision had therefore to be made for a larger church. Father O'Brien took up a subscription for that purpose in the summer of 1888, and received every encouragement from his generous parishioners. After Father O'Brien's departure, Father Desmond continued to solicit subscriptions, with the same success. Plans

were then drawn by a competent architect, and approved by Bishop Gilmour, for a handsome brick church, of Romanesque architecture, to be built on the site of the old church. The foundation was commenced in the fall of 1888 by Father Desmond, and finished by Father Scullin in the summer of the following year. As Father Scullin did not wish to urge his people too much for subscriptions, he "made haste slowly," paying for the work as it was done. In consequence of this prudent delay, the ceremony of blessing the cornerstone did not take place until Sunday, May 11, 1890; Bishop Gilmour performed the ceremony. During the same year the church was enclosed, and the interior was completed in 1891. On Christmas day, 1891, Mass was said in the new church for the first time. It was dedicated to St. Stephen, by Bishop Horstmann, on Sunday, May 8, 1892. Its total cost, including altars, pews, etc., was about \$30,000, and it was fully paid for when dedicated. This is a very creditable record for both pastor and people. The church is the most conspicuous and attractive building in Niles, and deserves to be ranked with the grand galaxy of fine churches in the diocese of Cleveland. Its dimensions are: Length, 100 feet; width, 49 feet; height of spire, 175 feet. It is built of clear red brick, trimmed with sandstone. It has elegant stained glass windows, all donated by parishioners and societies. The frescoing and the furnishings show excellent taste.

In 1893 the old church, which was moved to make room for the new edifice, was changed into two school rooms. It served its new purpose until the erection of the present splendid school, built in 1900, at a cost of \$25,000. Until 1880 the parish school was taught by lay teachers, but since then it has been in charge of the Sisters of the Humility of Mary, who have conducted it most successfully. The same Sisters also conduct an academy, since 1898—separate from the parish school, and thus far have met with gratifying support. The school has an enrollment at present of about 200 pupils.

St. Stephen's parish property is in excellent condition, and without a dollar of debt.

According to the diocesan census, published for 1900, St. Stephen's numbers 210 families.

NORTH AMHERST, LORAIN COUNTY.

ST. JOSEPH'S CHURCH.

The villagers of North Amherst depend for their support almost exclusively on the adjacent and well-known stone quarries. These were first opened about 1864 and the good wages paid by the owners attracted quite a number of quarrymen from the East. Among them was a fair proportion of Catholics who settled at North Amherst. Their spiritual interests were looked after from that time until 1871, by the Rev. Louis Molon, of Elyria, and then by the Rev. James Rouchy, of Vermilion, until July, 1875. Father Molon said Mass in the residence of J. Plato, Sr., at North Amherst, until 1868, when he bought two lots, fronting on the north side of Fenney street. They were deeded to Bishop Gilmour in May, 1872. On one of these lots he built a small wooden church. It was ready for use in the early fall of 1868, and dedicated to St. Joseph. As Father Molon found it difficult to attend North Amherst, together with his home duties, he was relieved of that charge in March, 1871, by the appointment of the Rev. James Rouchy, pastor of Vermilion. About that time the Mission had outgrown its church, hence Father Rouchy built an addition in 1873, making its dimensions 30 by 75 feet, as they are at present. Father Rouchy was replaced in July, 1875, by the Rev. Joseph Romer, who was appointed first resident pastor of North Amherst, which charge he held until November, 1891. He built the present pastoral residence, in 1875. It is a plain wooden structure, and cost \$1,300. He also secured three altars and had the interior of the church renovated. In February, 1880, he bought the present cemetery, which covers one and one-half acres. In 1883 he organized the parish school, which has been taught since that time by lay teachers. Its present enrollment is about 60 pupils.

Father Romer was succeeded in November, 1891, by the Rev. Henry D. Best, who built the spire and bought the two bells now in use. Father Romer was again appointed pastor of North Amherst in January, 1893, and remained in charge until June, 1899, when he was succeeded by the present pastor, the Rev. August H. Alten, a native of French Creek, Lorain county. He enlarged the frame school and cancelled the parish debt. During

the last few years the parish has lost quite a number of families. This is owing to the fact that only a few of the stone quarries are operated, and that at low wages. Thus the Catholic employes were compelled to seek more lucrative employment elsewhere. The parish now numbers only about 60 families, and its future is not very promising.

NORTH BALTIMORE, WOOD COUNTY.

ST. AUGUSTINE'S CHURCH.

Although less than 15 years in existence, North Baltimore is quite a thriving little city. It owes its origin and rapid growth to the fact that it is located almost in the center of the natural gas and oil section in Wood county. About 1890 the few Catholics there resident made an effort to build a church, but failed for want of means. They were attended by the resident pastors of Bowling Green from January, 1891, to January, 1893, the Rev. M. Philippart being the first priest to visit them. He said Mass a few times in a small building formerly used as a school. Father Philippart's successor, in January, 1892, was the Rev. W. S. Kress who, after a few visits to North Baltimore, engaged the Opera House as a temporary place of worship, as the increasing number of attendants could no longer be accommodated in the abandoned school building. In July, 1892, Father Kress bought two lots with a frontage of 285 feet on Oak avenue, and extending from Second to Third streets; the purchase price was \$700. On one of these lots he built the present frame church, 38 by 75 feet. It was commenced in July, 1892, finished by December of the same year, and dedicated to St. Augustine, by Bishop Horstmann, on May 23, 1893. With its furnishings the church cost about \$3,000.

The Rev. I. J. Wonderly was appointed first resident pastor of North Baltimore, in January, 1893. During his pastorate the parish sustained a considerable loss of membership by the removal of one of the local glass factories, and the destruction by fire of another. In both of these many Catholics were employed, but were now obliged to seek a livelihood elsewhere. However, in spite of this loss, Father Wonderly succeeded in not only cancelling

the parish debt of about \$2,000, but at the time he left, in December, 1895, there was also a fair sized balance in the church treasury. The Rev. J. B. Alten was Father Wonderly's successor. In 1897 he built the present frame pastoral residence, at a cost of about \$1,500. It was paid for at the time he left North Baltimore. His successor is the present pastor, the Rev. J. P. Haupt. He was appointed to take charge in September, 1897, and at once had the church put in proper repair, which it greatly needed, owing to its defective construction. He had it covered with new siding and the roof repaired. In 1898 the debt, incurred by this very necessary renovation, was cancelled, and the church was also neatly frescoed. The structure is now in good condition and quite attractive in its appearance.

The parish at present has about 30 families.

NORTH CREEK, PUTNAM COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Catholic families in and near the hamlet of North Creek, which is situated in the northern part of Putnam county, were identified with the parish of New Bavaria, eight miles distant, until January, 1889. They were desirous for some years previous of having a church of their own, as they found it difficult to attend Mass at New Bavaria, both on account of the long distance to be traversed, and the bad roads from fall until spring. Bishop Gilmour acceded to their wish in April, 1887, Mr. Ferdinand Ball having donated, a few weeks previous, three acres of land as a site for the proposed church and a cemetery. The church, a frame structure, 35 by 50 feet, was built in 1887, on the land donated, and its cost was \$1,200. The congregation of Glandorf donated the pews, and that of Fort Jennings the pretty altar and a supply of vestments. For lack of priests, however, Bishop Gilmour was unable to appoint one to take charge of the Mission. Hence, for more than a year after the church was finished it was not used for its sacred purpose, and the people who had made such sacrifices for the erection of their pretty little church were obliged to continue their affiliation with the parish of New Bavaria. Finally, in January, 1889, the resident pastor of

Holgate, was directed to attend the Mission, which he did till the following March, when he was transferred to Toledo. The Mission was then without attendance until June, of the same year, when it was again attached to Holgate, from which place it has since been attended monthly.

Owing to lack of means, and the small number of children living near the church, there is no parochial school at North Creek.

The Mission numbers now about 35 families.

NORTH LAWRENCE, STARK COUNTY.

ST. PATRICK'S MISSION CHURCH.

North Lawrence is a village, located in the coal-mining district, in the northern part of Stark county. Before 1889 the Catholics of the village attended Mass at Canal Fulton, four miles distant. As none could boast the ownership of a conveyance, all had to walk the distance. Finding this very inconvenient, especially for the children, in bad weather and often over worse roads, they petitioned Bishop Gilmour for permission to secure a church for themselves. When assured that they were able to raise the necessary means he readily granted their petition, and directed the Rev. E. J. Vattmann, pastor of Canal Fulton, to put it into effect. This he did by purchasing for \$805, on August 2, 1889, the vacant frame public school of the village, and the three lots (200 by 150 feet) on which it stood. The school was remodeled for church purposes and was dedicated to St. Patrick on Sunday, October 27, of the same year, by the Rev. T. P. Thorpe, as Bishop Gilmour's delegate. A church fair, held during the same month, netted sufficient funds to pay for the property and remodeling the building.

The Mission was attended from Canal Fulton until January, 1891. It was then attached to West Brookfield, whence it was attended until March, 1899. It was again made a monthly Mission of Canal Fulton in May, 1899, and since has so continued.

In 1892 the Mission numbered about thirty families, all depending on work in the coal mines for their support. In 1894

the great national strike of the coal miners, brought about by starvation wages, most seriously affected the North Lawrence mines, reducing many of the miners to abject poverty. Those who could left for coal regions where there was promise of at least living wages. This resulted in considerably reducing the number of families and making the existence of the Mission a serious struggle. But happily a better though far from satisfactory condition of things has prevailed since the memorable strike.

On Sundays, when there is no divine service, the people assemble in the church at an appointed hour for private devotions. The children are taught Christian doctrine every week. As the Mission is unable to support a parish school the children attend the public school of the village. North Lawrence being without a Catholic cemetery, the interments are made at Canal Fulton, where the funeral services also take place.

The Mission now numbers about 25 families.

NORTH RIDGE, DEFIANCE COUNTY.

ST. MICHAEL'S CHURCH.

North Ridge is a small settlement composed of Catholic German and Bohemian farmers, and is located about 9 miles north-east of Defiance. Prior to 1871 they were attended successively from St. John's church at Defiance, Napoleon, Providence, again from Defiance, and from Antwerp. The Rev. A. Herbstritt, C. PP. S., was the first priest to visit them from Defiance, about 1855.

In the fall of 1861, whilst the Rev. A. I. Hoeffel, of Defiance, had charge, the first church, a frame structure, 30 by 50 feet, was built on a one-acre parcel of land, donated to the Mission by Michael Lutz.

The Rev. A. Eilert was appointed first resident pastor of North Ridge, October, 1873; he had attended it as a Mission, since October, 1871. Besides procuring a bell and two side altars he also built a frame parochial residence. In December, 1873, the Rev. Joseph Blaser succeeded Father Eilert. Towards the close of Father Blaser's pastorate there was some opposition

to him on the part of a few factious members of the congregation, who tried to usurp his rights in managing the affairs of the parish. But in this they signally failed, as by far the larger number stood by the pastor. However, for the sake of peace, he resigned his charge in April, 1877. Since that time the following priests were resident pastors of North Ridge: The Revs. J. Sproll, from April to August, 1877; T. P. McCarthy, 1877-78; J. Christophory, 1878-81; J. H. Mühlenbeck, 1881-86; G. C. Schoenemann, 1886-90; (attended from Holgate between February and June, 1890); W. S. Kress, June-August, 1890; (vacant from September, 1890, to March, 1891); J. W. Bell, 1891-93; and the present incumbent, the Rev. J. B. Heiland, since January, 1893.

In the fall of 1877 Father McCarthy organized a parochial school, using for that purpose the church gallery. For lack of means to secure better accommodations the school was soon discontinued. Father Mühlenbeck built the present school house in 1882, and placed it in charge of a lay teacher. It was closed in 1890, but reopened in 1893 by the present pastor.

Father Mühlenbeck enlarged the church by an addition of 28 feet. He also enlarged and practically rebuilt the pastoral residence. The latter was burnt to the ground January 4, 1886. On a lot donated by Mr. M. Lutz, Father Schoenemann built the present frame residence during the summer and fall of the same year; it cost about \$2,100.

As the old church property proved undesirable, Father Heiland bought a six-acre tract of land in April, 1897, as a site for a much needed new church, as also for a pastoral residence, school and cemetery. The part used for the cemetery covers nearly two acres and is well laid out, and neatly ornamented with shrubs, etc.

Preparations are now being made for the erection of a fine brick church, which Father Heiland expects to build within the next two years.

The parish now numbers about 65 families.

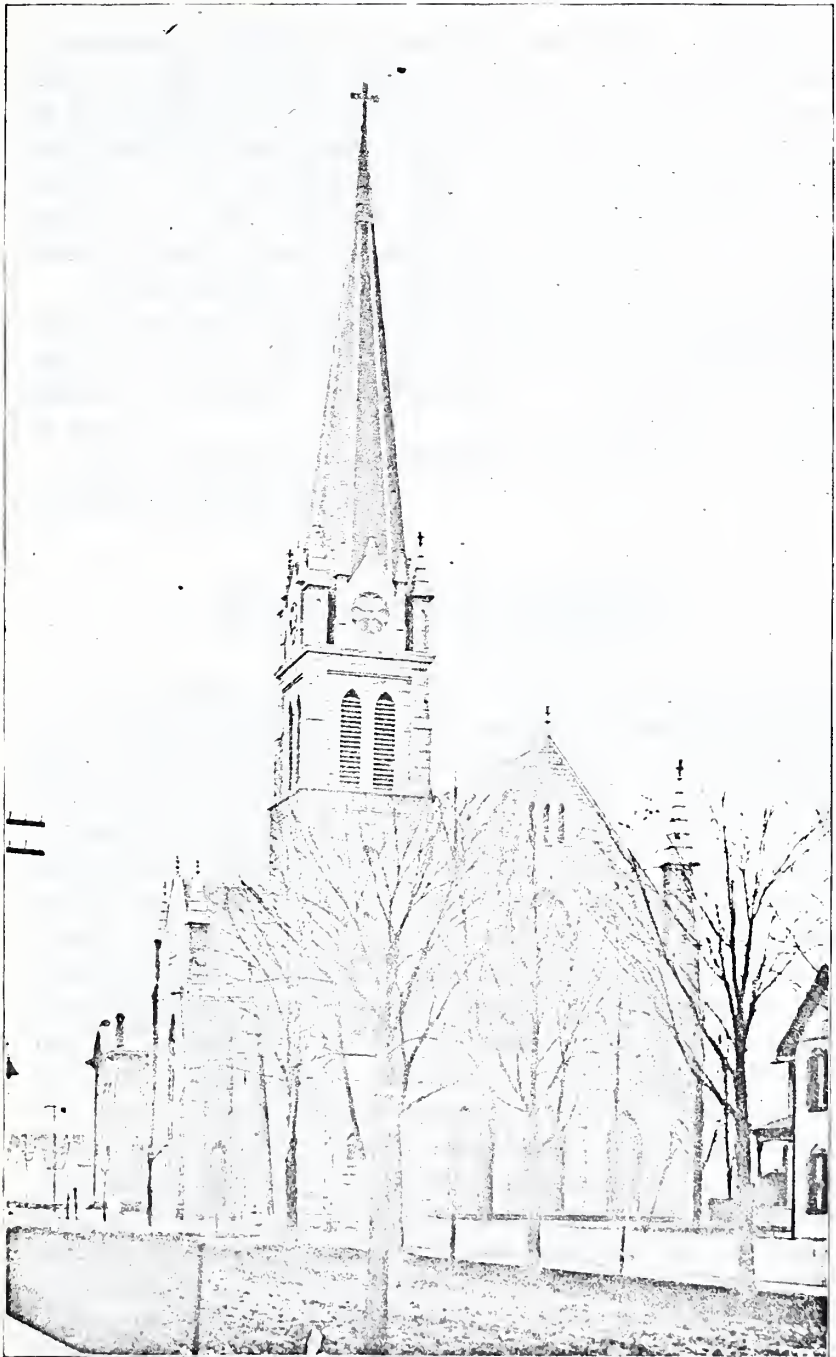
NORTH RIDGEVILLE, LORAIN COUNTY.

ST. PETER'S CHURCH.

St. Peter's congregation, at North Ridgeville, was organized in 1875. Its original members numbered about 40 families, and had been identified with French Creek, or Avon. They petitioned for a separation from the parent parishes because of the too great distance they were obliged to travel in order to hear Mass. The Very Rev. Administrator Boff, then in charge of the diocese, owing to Bishop Gilmour's illness and absence, granted the request. In April, 1875, they bought, in the village of North Ridgeville, a lot on which stood a frame house. This was used later on as the pastoral residence. The price paid for the property was \$1,500. A subscription for a church was raised during the following summer, under the direction of the Rev. J. Heidegger, pastor of Avon. The church, a frame structure, 35 by 60 feet, was built on the same lot above mentioned. It cost about \$3,000 and was dedicated to St. Peter in the fall of 1875 by the Very Rev. F. M. Boff.

The Mission of North Ridgeville was attended from Avon until June, 1879, when the Rev. V. Haussner was appointed the first resident pastor. Owing to ill health he was obliged to resign in December, 1880. North Ridgeville was then again attended from Avon, until the appointment of the Rev. H. D. Best, in November, 1881. He remained in charge till February, 1887. Again the pastor of Avon (at this time the Rev. N. Pfeil) was directed to attend North Ridgeville as a Mission, until March, 1891, when the Rev. S. Rebholz was appointed resident pastor. Father Rebholz's pastorate ended in April, 1893, when for the third time North Ridgeville became a Mission of Avon, from April to November, 1893, with the Rev. N. Pfeil in charge. The next resident pastor was the Rev. N. Kirch, from November, 1893, to July, 1900, when the present incumbent, the Rev. M. Becker, succeeded him.

The parish school, with 55 pupils enrolled, was organized by Father Best, in 1886, and placed in charge of a lay teacher. In June, 1887, Father Pfeil bought a lot, 112 by 190 feet, near the church, and had the two-story frame house on it converted into



ST. MARY'S CHURCH, NORWALK.

a commodious school; the property cost \$900. In September, 1891, the Sisters of St. Francis, of Tiffin, were placed in charge of the school, and remained until June, 1893. In the following September they were succeeded by a lay teacher, who taught for one year. In September, 1895, two Dominican Sisters were engaged, but they remained only until the following June. Since then the parish school has again been taught by a lay teacher.

In the summer of 1889, Father Pfeil had the church considerably enlarged, supplied with new pews, and its interior thoroughly and tastily renovated, all at a cost of nearly \$1,800. The present dimensions of the church are: Length, 100 feet; width, 35 feet.

The parish is composed mostly of German farmers, and now numbers about 90 families.

NORWALK, HURON COUNTY.

ST. MARY'S CHURCH.

On October 12, 1853, the Rev. Nicholas Roupp, then pastor of St. Peter's church, Norwalk, bought for the sum of \$200 a tract of land, 4 by 16 rods, at the northeast corner of Mi'an and St. Mary's streets, for the use of the English speaking Catholics of Norwalk. As at that time they numbered less than thirty families they were financially and numerically unable to build a church for themselves, but continued their affiliation with St. Peter's parish. In the summer of 1856, the Rev. Narcissus Ponchell, Father Roupp's successor, felt that the time had come when a second, and exclusively English, parish should be organized in Norwalk, as St. Peter's church, being in the suburbs, was too inconveniently located for the Catholics living in the town. Bishop Rappe sanctioned Father Ponchell's views and authorized him to form a new parish, as proposed. He raised a subscription for a brick church, to be erected on the property bought by Father Roupp. The church (40 by 60 feet) was commenced in the summer of 1857, but owing to lack of means the building was not brought under roof until the following year. Although still unfinished interiorly, Mass was celebrated in it for the first time by Father Ponchell on Easter Sunday, 1859.

Before the completion of the church Father Ponchell was called to his eternal reward, on September 15, 1860. His death was a severe blow to St. Peter's parish, as well as to the Mission he had organized. His loss was deeply mourned by all the citizens of Norwalk, irrespective of race or creed, as that of a zealous and devoted minister of God, a broad-minded and public spirited citizen.

From September to December, 1860, the Rev. E. M. O'Callaghan attended the Mission of St. Mary's, Norwalk, from Cleveland. The Rev. John Quinn was then appointed first resident pastor. He remained in charge from December, 1860, until April, 1864. He finished the church during the spring and summer of 1861. With temporary altars, pews, etc., it cost about \$12,000. Bishop Rappe dedicated it to St. Mary some time during the same year, but there is no record of the date of dedication. In March, 1862, Father Quinn bought three and one-half acres of land near the outskirts of Norwalk for a parish cemetery; it was blessed by Bishop Rappe in the summer of that year. In October, 1863, he also bought two lots opposite the church property, as the site for a pastoral residence. The house then serving that purpose was a small frame building on Milan street, some distance from the church. Father Thorpe finished and paid for the residence begun by his predecessor. When completed and furnished it cost about \$3,000. It is a two story brick building and is still used for its original purpose. During the Rev. T. P. Thorpe's pastorate, which began in April, 1864, new altars were placed in the church, and a brick school was built, in 1865. The parish school was opened in September of the same year. He raised all the money for the buildings commenced, improved or finished by him, and at the time of his departure from Norwalk, in March, 1868, there was a balance of about \$1,000 in the parish treasury for the proposed and needed enlargement of the church.

The next pastor in charge was the Rev. Thomas F. Halley, who received his appointment in March, 1868. As the congregation increased, and a majority of the people settled in the western portion of the town, it was deemed expedient to change the location of the church and school. With this object in view Father Halley bought three lots, at the northwest corner of League and State streets, in March, 1875; the price paid for them

was \$3,800. Their location was not only most desirable but also convenient, because practically in the center of the parish. In 1878 Father Halley built the present school on these lots. It is a two-story brick structure, 40 by 60 feet, and cost nearly \$4,000. The school was in charge of lay teachers until 1886, when the Sisters of St. Joseph were engaged; they have taught it ever since.

Death ended Father Halley's pastorate on January 4, 1885. His successor, the Rev. Charles V. Chevraux, was appointed a few days later. At that time the parish, which began with 30 families in 1857, numbered about 130 families and was free of debt.

St. Mary's church having now become much too small, and no longer centrally located, Father Chevraux and his generous people therefore determined to build in a more desirable quarter a church which would be an ornament not only to the beautiful city of Norwalk, but to the diocese as well. In the early spring of 1889 plans for the proposed church were drawn by Architect Ginther and approved by Bishop Gilmour. Ground was broken for the foundation on May 29, and the cornerstone was blessed and laid by the same Prelate on Sunday, September 29, 1889. Towards fall of the following year the church was enclosed. The graceful spire was slated in the summer of 1891 and the stone steps in front of the church were built in 1892. In the spring of 1893 the fine large bell, bought during the pastorate of Father Halley, was placed in the tower. During the summer of the same year the church was plastered, frescoed and furnished with beautiful stained glass memorial windows—all in excellent taste. The windows were donated by individual members of the parish, and by societies.

The church and furnishings, exclusive of organ and Stations, cost about \$35,000, although it could not be duplicated today for less than \$50,000, owing to the fact that at the time it was erected building materials were much below normal prices. The beautiful Gothic stone structure was dedicated by Bishop Horstmann, on Sunday, September 2, 1894. Needless to say, it was a day of supreme rejoicing for pastor and people.

Following are the dimensions of the church: Length, 122 feet; width, 55 feet; height of center ceiling, 47 feet, and it has

sittings for 700 persons. It is one of the most attractive structures in Norwalk, and for symmetry and architectural effect it is excelled by none in that attractive city.

In November, 1893, Father Chevraux bought two lots next to the new church, for the future pastoral residence; they cost \$1,600.

Owing to financial depression that swept the country in 1893, and made its effects strongly felt in Norwalk as well, Father Chevraux found it very difficult to cope with the debt, contracted in good faith and with bright hopes. Many of his parishioners were forced to seek employment elsewhere, thus largely diminishing the numerical strength of the parish which had to face the debt. Year by year, however, pastor and people worked together to reduce the burden. As St. Ann's parish at Fremont became vacant, Father Chevraux was appointed to take charge of it in September, 1897, the Rev. J. J. Quinn succeeding him at Norwalk. He continued along the same lines as did Father Chevraux, in regard to the reduction of the debt, and succeeded in diminishing it considerably during his successful pastorate, which ended in January, 1900, when his successor, the Rev. F. A. Malloy, the present pastor, was appointed.

Since 1898 the financial condition of Norwalk, and with it also that of St. Mary's, has much improved, so that with the present prospects realized, in a few years the parish will have its beautiful church clear of debt.

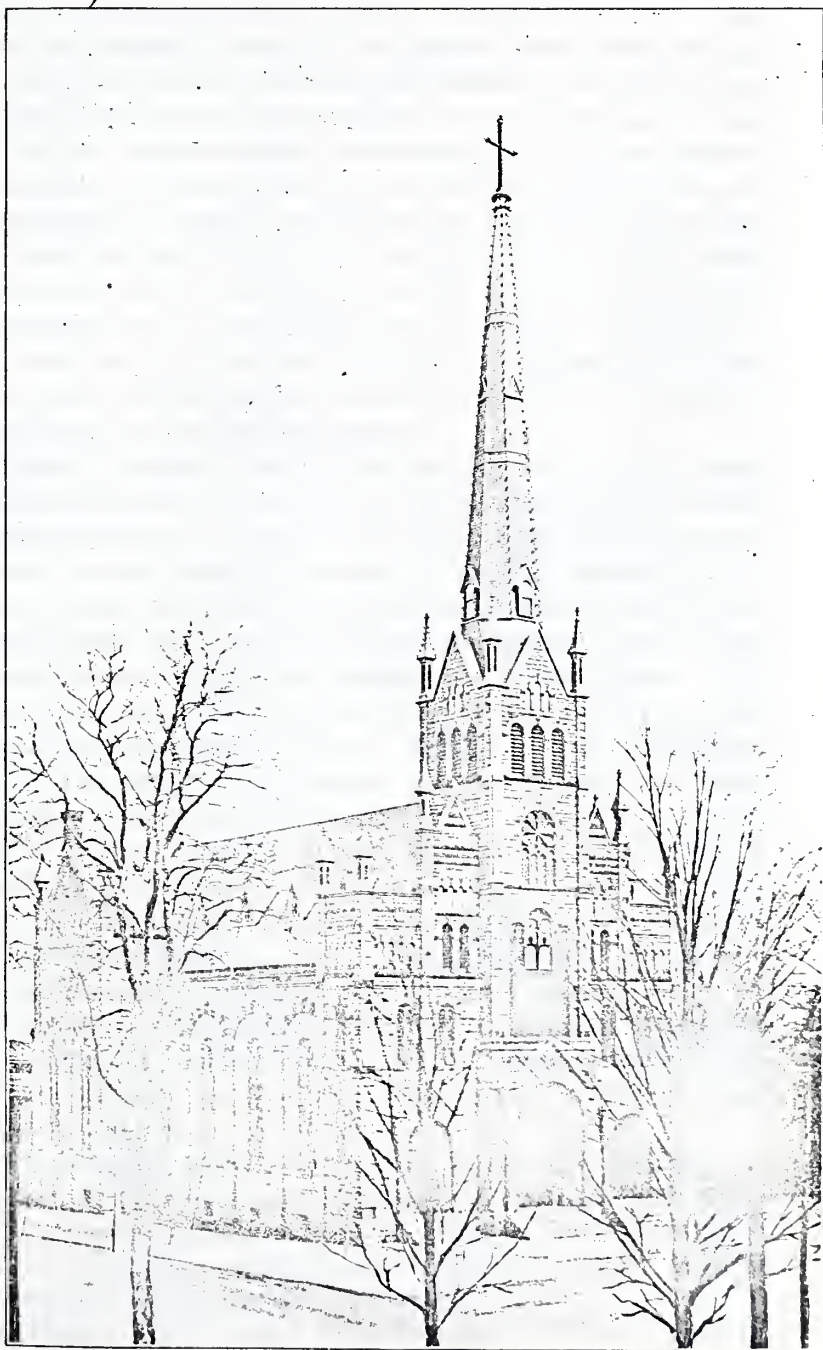
The parish at present numbers about 95 families.

NORWALK, HURON COUNTY.

ST. PAUL'S CHURCH.

With the intention of organizing a parish more centrally located, about 8 families severed their connection with St. Peter's, Norwalk, early in 1868. On February 9, 1868, they bought two large lots on Hester street, for \$1,300. On one of these they immediately began the erection of a two-story brick building, 44 by 90 feet, to serve for church and school purposes; it cost about \$8,000. The building was dedicated to St. Peter, the Apostle, in October, 1868. To distinguish it from the old church of the





ST. PAUL'S CHURCH, NORWALK.

same name, common parlance called it "new St. Peter's." The Rev. A. Magenmann, pastor of the parent parish, attended the new church as a Mission, celebrating one Mass in it every Sunday. A parochial school, with an enrollment of about 90 pupils, was opened in the second story of the building immediately after it was dedicated. The Rev. Jacob Kuhn succeeded Father Magenmann in October, 1869, and attended the Mission from old St. Peter's until August, 1871. He bought the present St. Paul's cemetery, comprising nearly six acres, for \$1,100, in November, 1870, although it was not deeded to the Bishop until May 17, 1872. The Rev. M. Dechant, successor to Father Kuhn, was the next priest in charge of the Mission until July, 1872, when he was appointed its first resident pastor.

Although more than \$10,000 had been expended for grounds, building and furniture, it was resolved by the pastor and the rapidly growing parish of St. Paul's to abandon their parish property and seek a more favorable location. For this purpose Father Dechant bought, on October 22, 1872, the present church site, consisting of two lots, each 66 by 264 feet, at the corner of East Main and Wooster streets, and extending to Monroe street. The purchase price was \$7,000. The title was first vested in a lay "trustee," but was deeded by him to Bishop Gilmour on January 7, 1873. The frame house located on the property was made the pastoral residence in December, 1872. The Rev. A. Eilert succeeded Father Dechant in the pastorate of St. Peter's in December, 1873—re-named St. Paul about that time. In 1876 Father Eilert built the present two-story brick school (42 by 95 feet), fronting on Monroe street. The ground floor served as a temporary place of worship and the second story was fitted up for school purposes. The building and furniture cost about \$12,000. The first Mass was celebrated in it on the Sunday before Christmas, 1876. About this time also the property on Hester street was sold for \$5,000.

The parochial school was opened in the new building, in September, 1878, and placed in charge of the Sisters of Notre Dame; they have taught it ever since. Prior to their arrival from Cleveland, a two-story frame house had been built on Monroe street, near the school, for their residence.

In March, 1885, Father Eilert bought the present pastoral

residence, an elegant two-story brick building, for \$4,300. It stands next to the lots bought by Father Dechant in 1872, and fronts on East Main street. He also greatly improved the cemetery at an expense of about \$4,000.

Father Eilert's successor was the Rev. J. A. Michenfelder, who received his appointment in May, 1888. It was now decided to build a much needed church, large enough to accommodate the steadily growing congregation, and worthy of its numbers and means. As a preliminary step a subscription was taken up in 1889, amounting to about \$10,000. Several successful parish fairs were also held for that object. The foundation for the church was begun in May, 1890, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on September 14, of the same year. The church was brought to completion by December, 1892. It was dedicated by Bishop Horstmann on Sunday, January 22, 1893. The beautiful church is a stone structure, 54 by 134 feet. The walls are 35 feet high above the water table, and the stone work of the tower is 90 feet; the height of the spire is 170 feet. At the time Father Michenfelder left St. Paul's, at the end of January, 1894, the church with its altars, pews and electric lighting, cost nearly \$40,000. The Rev. G. H. Rieken was appointed Father Michenfelder's successor, in February, 1894. During his short pastorate which, at his own request, ceased in October of the same year, he expended about \$3,300 to enlarge, remodel and beautify the pastoral residence. He also bought the pulpit and confessionals now in use. The Rev. Frederick Rupert, the present pastor, took charge of St. Paul's on October 24, 1894. He found a debt of about \$16,000, exclusive of unpaid interest. This debt no doubt would have been paid, or at least largely reduced, had not the financial crisis of 1893 so seriously affected Norwalk, and consequently also St. Paul's parish. The defective workmanship in the erection of the church also became alarmingly apparent now, and called for immediate attention. With the "hard times" and only 125 families able to contribute, Father Rupert had no easy problem to solve. But by prudence, patience and perseverance he succeeded in arousing in his parishioners good will and generosity, although the latter had necessarily been taxed to the utmost during the previous years. Contributions were again

freely made, either by subscriptions or fairs, two of the latter netting each nearly \$3,000. Besides putting the church in safe condition, at an expense of about \$1,000, the financial obligations of the parish were promptly met. The debt was steadily reduced, peace and harmony united the parish as of old; pastor and flock were of one accord, and that is the record of St. Paul's today. It owns a splendid church property, including a well furnished school and a neatly kept cemetery—all worth at least \$60,000, with a debt of less than \$2,000 remaining.

NORWALK, HURON COUNTY.*

ST. PETER'S MISSION CHURCH.

About 1830, Catholics first settled at Norwalk, the county seat of Huron. They attended divine service at St. Alphonsus' church, Peru, three miles distant, until 1836. The Rev. Peter Czakert, C. SS. R., was at that time stationed at Peru with the Rev. F. X. Tschenhens. Both these Redemptorist Fathers attended many places as Missions and Stations in Huron and neighboring counties. Among these was Norwalk, which place was in charge of Father Czakert, between 1836 and 1838. He said Mass in a log house on East League street, in Norwalk, then but a village. He found quite a number of families, mostly Germans, and all desirous of building a church for themselves. Father Czakert was ready to give his assistance in the matter, and in fact had appointed a committee of twelve men to solicit subscriptions and select a site for the intended church. Father Tschenhens however opposed the project, fearing that it might injure the parish in Peru.

In November, 1840, the Rev. Joseph Freigang was appointed resident pastor of Peru. In defiance of Bishop Purcell's positive prohibition he said Mass in Norwalk every alternate Sunday, about 200 people attending regularly. He possessed fine oratorical powers and had great influence over his people, and thus succeeded in arousing them to feverish enthusiasm, in favor of building a church. They secured a lot, 8 by 14 rods, on West Main street, near the corporate limits of Norwalk. It is the same

*The Church in Northern Ohio, 4th ed. pp. 268, 285, 286, 301.

property now used by St. Peter's. The title to the lot was vested in self-constituted "trustees." By June, 1841, a frame church, 40 by 65 feet, was enclosed, floored, and ready for plastering. On the 21st day of that month Bishop Purcell arrived at Peru, interdicted the church at Norwalk, and formally excommunicated the Rev. Freigang, who had been suspended in April, but failed to heed the suspension.

The church remained closed until the arrival of the Rev. Matthias Alig, C. SS. R., in July, 1842. He petitioned the Bishop for permission to open and complete the church. The permission was granted on the promise that the title to the property be transferred to the Bishop of the Diocese of Cincinnati. About September of the same year work on the church was resumed. The Catholic population of Norwalk had increased considerably by this time, thus necessitating an enlargement of the church. This was done by adding 25 feet to its length, and the basement was excavated for a temporary school. Although the church was not quite finished, Mass was celebrated in it for the first time, on January 1, 1843. In the early spring of the same year the parish school was opened with an attendance of about 60 pupils. Father Alig's connection with St. Peter's ended in August, 1843, and for five months, owing to lack of priests, the Mission remained without attendance.

In January, 1844, the Very Rev. F. S. Brunner, Provincial of the Sanguinist Society, was given pastoral charge of St. Alphonsus' church at Peru, and of St. Peter's, Norwalk, as a Mission. In the same year the title to the church property at Norwalk was transferred to the Bishop, thus ending "trusteeism" and the dissensions that arose from it. The church was completed about May, 1846, and dedicated to St. Peter, the Apostle, by Bishop Purcell on the Feast of Corpus Christi, the 11th of the following month. The adjoining cemetery was also blessed on the same day.

St. Peter's was attended from Peru by the Sanguinist Fathers until December, 1847, when they were transferred to Thompson, whence the Mission was attended until August, 1851, notably by the Revs. M. Kreusch and F. X. Obermüller. The Rev. Charles Evrard, pastor of Peru, was given charge of St. Peter's, as a Mis-

sion in September, 1851, and was the first priest to say Mass there every Sunday.

About this time over 200 German and English speaking Catholic families were identified with St. Peter's. They petitioned Bishop Rappe for a resident pastor, whom they were willing and fully able to support. Their petition was granted in June, 1853, by the appointment of the Rev. Nicholas Roupp, as their first resident pastor, who remained until September, 1854. Owing to a scarcity of priests, St. Peter's was then again made a Mission of Peru, and thus remained until July, 1855, when the Rev. Narcissus Ponchell was given pastoral charge of it as a resident pastor.

In July, 1856, the English speaking members of St. Peter's were authorized by Bishop Rappe to organize as a distinct parish. Pending the erection of their own church, to be known as St. Mary's, Father Ponchell gave them separate services in St. Peter's. From September, 1859, until July, 1860, he had as his assistant the Rev. A. L. Mauclerc.

In the summer of 1859 the present brick school was built at a cost of about \$1,000, and was placed in charge of a lay teacher in September of that year.

Father Ponchell remained in charge until his lamented death, September 16, 1860, when St. Peter's was again attached to Peru as a Mission, until September of the following year. It was then that the Rev. F. X. Obermüller, formerly a Sanguinist, but at this time a secular priest, was appointed resident pastor. During his pastorate of St. Peter's, until July, 1865, he organized Missions at Monroeville and Milan, thus considerably reducing the membership of his parish. In February, 1865, he bought for his residence a lot with a two-story brick house, opposite the church. The purchase price was \$2,000. Father Obermüller was succeeded by the Rev. A. Dambach, in July, 1865, and he in turn had as his successor, in May, 1867, the Rev. A. Magenmann. In the spring of 1868 about two-thirds of the parish, being dissatisfied with the out-of-the-way location of the church, left St. Peter's, organized as a separate parish, and bought several lots in the center of Norwalk for a church site, as stated in the preceding sketch of St. Paul's church. This division largely reduced the membership of St. Peter's, and caused much ill feeling among those that

remained with the parent parish. The Rev. Jacob A. Kuhn was the next resident pastor of St. Peter's, from October, 1869, until August, 1871. Since that time the following priests had pastoral charge of St. Peter's: The Revs. M. Dechant, August, 1871, to July, 1872; G. Drolshagen, to September, 1873; G. Peter, to October, 1875; P. Kolopp, to June, 1881; F. C. Ludwig, from October, 1882, to January, 1883, and A. Dambach, as the last resident pastor, from August, 1886, until September, 1891. During several short periods between June, 1881, and August, 1886, St. Peter's was attended from Monroeville. Since September, 1891, St. Peter's has been attended from St. Paul's, Norwalk, of which it was made a "chapel of ease," Mass being celebrated in it every Saturday for the convenience of the aged people residing in that vicinity.

The church and cemetery are kept in excellent condition, and the Mission has no debt.

OAK HARBOR, OTTAWA COUNTY.

ST. BONIFACE'S CHURCH.

The village of Oak Harbor, formerly known as Hartford, is situated on the northern division of the "Lake Shore" Railroad, about 24 miles east of Toledo. The Rev. Amadeus Rappe, resident pastor of Toledo, was the first priest to minister to the spiritual wants of the few Catholics living in and near this village. His visits, made at regular intervals, extended from 1846 to 1847. Oak Harbor continued to be a Station for Father Rappe's successors at Toledo until 1853, when it was attached to St. Ann's, Fremont, and placed in charge of the Rev. Julian Bourjade, who also attended a number of neighboring Missions and Stations. Oak Harbor was next attended from Port Clinton, between 1856 and 1872, and from Elmore, between 1872 and 1885. In December, 1866, two lots at the corner of Church and Oak streets were purchased as a church site, but for lack of means the erection of a house of worship, of even the humblest type, had to be postponed. During most of these years Mass was said in private houses. In 1873, the Rev. W. McMahon, then in charge of Oak Harbor, succeeded in raising a part of the needed funds for

a frame church, 40 by 65 feet, which he built on the above mentioned lots. For some months he held Divine service in a public school and in a Lutheran church, then not in use. His successor, the Rev. H. Kolopp, reduced the debt still due on the building. He also established a parish school, which, however, was soon closed, for want of support and attendance. The Rev. John Klute succeeded Father Kolopp in 1876. He paid the remaining debt and improved the church to a considerable extent. The next priest in charge of the Mission was the Rev. G. H. Rieken, from May, 1880, to February, 1885. In July, 1881, he purchased the lots immediately west of the church and on one of them built the present pastoral residence, a frame structure. The Rev. James J. Farrell was appointed first resident pastor of Oak Harbor, in February, 1885, but in consequence of an un-Catholic opposition remained only until the following October, when the Rev. Charles Griss was sent as his successor. Father Griss soon succeeded in bringing about a change for the better, and in harmonizing the discordant elements. At a cost of about \$1,400 he enlarged the church, by an addition of 24 feet, and re-established the parochial school in a frame building which he had erected for that purpose. The school was taught by lay teachers until 1895, when it was discontinued for lack of proper support, and because of opposition.

The pastorate of Father Griss ended in March, 1891, and in the following month the Rev. Michael Becker was appointed his successor. He in turn was succeeded by the present incumbent, the Rev. Jacob Christophory, in December, 1892.

For a number of years prior to 1895 the saw-mills and stave factories at Oak Harbor gave employment to a large number of the villagers, and many of those employed were Catholics. As the supply of timber began to lessen steadily, the owners of the mills and factories were obliged to locate elsewhere. In consequence of this the employes were likewise compelled to seek a livelihood in other localities. This fact also made large inroads on the membership of the parish, as about 45 families, or nearly half, left Oak Harbor between 1895 and 1896. At present the parish numbers about 60 families.

OBERLIN, LORAIN COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

Oberlin has a national and almost worldwide fame as the home of "Oberlin College," a large and influential institution founded by the Congregationalists, in 1832. During the Civil War it became noted also as a place of refuge for slaves who escaped from the southern states, with the result that many of them made Oberlin their permanent home. Although Catholics settled in various parts of Lorain county, and established many flourishing parishes within its limits, the town of Oberlin never welcomed but merely tolerated the very few that settled there. In consequence of this lack of welcome on the part of Oberlin's exclusive and almost intolerant denizens, the Catholic element was always, as it is now, greatly in the minority. About the year 1863 the few Catholic families, and the Catholic servant girls employed in the village households, were visited for the first time by the Rev. Thomas F. Halley, resident pastor of Grafton, from which place they were attended until 1865, when Oberlin was attached to Elyria as a Station. Mass was said in private houses for nearly twenty-five years. In June, 1880, the Rev. J. T. Schaffeld, resident pastor of Elyria, began to visit Oberlin at stated intervals on week days. He did so for ten years, until January, 1900, when the Rev. T. F. McGuire, of St. John's, Lorain, was appointed his successor. On December 16, 1887, Father Schaffeld bought, for \$700, two lots at the corner of South Groveland and Pleasant (now West College) streets—in the very center of the beautiful village of Oberlin. However, for lack of means, the long-looked-for church was not commenced until three years later. The cornerstone was blessed by Mgr. Boff, V. G., on September 14, 1890. On the following Christmas, Father Schaffeld celebrated Mass in the new but unfinished church for the first time. By degrees, and as means became available, the interior was embellished and fitted out with neat furnishings. Although completed in 1892, the church was not dedicated by Bishop Horstmann until May 13, 1900. The ceremony was witnessed by a large number of interested spectators, many of whom were not of the Fold. It was a memorable day

for Oberlin, as it was the first time a Catholic Bishop was ever seen in that stronghold of Protestantism.

The church, though small, is a very neat brick structure, 30 by 50 feet. It has a slate roof, and is adorned with stained glass windows, and artistic frescoing. It cost about \$5,000. Much of this amount was collected from various parishes throughout the diocese by Father Schaffeld. He has every reason to be gratified with the successful outcome of his untiring efforts in erecting so beautiful a house of worship to Almighty God, in spite of the many financial difficulties with which he had to contend.

The Mission now numbers about 24 families, and is attended monthly from Lorain, by the Rev. T. F. McGuire.

OLMSTED, CUYAHOGA COUNTY.

ST. MARY'S MISSION CHURCH.

The first and only Catholic family to settle at Olmsted (formerly known as Olmsted Falls), prior to 1849, was that of Thomas Reynolds. In that year the building of the Cleveland, Columbus and Cincinnati railroad through Olmsted Falls brought an influx of Catholic employes, who eventually made that village their home. One of these was Mr. James Hickey, now the oldest Catholic and one of the most respected citizens of Olmsted. About this time they were visited by one of the Cathedral curates, whose name however is not on record. He said Mass at Olmsted in a barn belonging to a Protestant, named Calvin Geer. Two years later the Rev. W. O'Connor, and after him, the Rev. Thomas Walsh, both stationed at the Cathedral, attended Olmsted, the former from 1851 to 1853, and the latter till 1854. Each celebrated Mass and administered the Sacraments in a log school house which belonged to the village. The next priest in charge, from 1854 to 1856, was the Rev. M. Healy, of Elyria, who came every two months and said Mass in Mr. Hickey's house during that time. The Rev. Louis J. Filiere was appointed first resident pastor of Olmsted in 1856, with charge of Berea as a Mission. During his pastorate he said Mass for two years in a vacant house owned by Richard Pollard, and for nearly one year in a frame house which he purchased and fitted up as a temporary church and pastoral residence. In the spring of 1858 Father Filiere bought a

lot and on it erected a small wooden church of plainest design. He was transferred to St. Mary's, Berea, in 1862, but continued to attend Olmsted as a Mission until March, 1873, when the Rev. E. J. Murphy was appointed resident pastor. In May of the same year Father Murphy purchased five lots, and one month later, another and larger lot adjoining the first, all fronting on Hamlin near Columbus street. On one of these lots stood a stone house, which was remodeled as a pastoral residence. During this time the adjacent stone quarries were in full operation and gave lucrative and steady employment to many men, a considerable number of them being Father Murphy's parishioners. They contributed generously and thus made the purchase of the church property possible. The frame church built by Father Filiere was moved on one of the lots fronting on Columbus street and enlarged by Father Murphy, making its dimensions 30 by 60 feet. He also bought the village public school building, a frame structure, and had it transformed into a parochial school. It had to be closed shortly after, however, because of the financial panic which made its dire influence felt throughout the country. The school has never since been re-opened.

The following priests succeeded Father Murphy as resident pastors: The Revs. James Cullen, November, 1876, to October, 1879, and John T. Cahill, November, 1879, to October, 1880. Since the last mentioned date Olmsted has been attended from St. Mary's, Berea, as a Mission. The present priest in charge, since March, 1886, is the Rev. F. J. O'Neill, who attends Olmsted every Sunday.

The Mission now numbers about 40 families.

OTTAWA, PUTNAM COUNTY.

STS. PETER AND PAUL'S CHURCH.

Until 1872 the Catholics residing at Ottawa, the county seat of Putnam county, were identified with St. John's church, at Glandorf, two miles distant. For some years previous to that time they had petitioned to be allowed to build a church of their own. Mr. Matthias Müller, a Catholic resident of Ottawa, had donated one acre of land at the corner of 4th and Sugar streets for a church site, as early as January, 1861. Bishop Rappe

granted their request in 1868, and commissioned the Rev. A. Reichert, pastor of Glandorf, to solicit subscriptions for that object. The cornerstone for the church was laid on June 14, 1868, but the church was not finished until four years later. It was dedicated by Bishop Gilmour on August 15, 1872, and placed under the patronage of the Apostles, Sts. Peter and Paul. It is a handsome brick structure, 50 by 130 feet, fronts on 4th street, and cost about \$18,000, exclusive of its furnishings. In 1882 the present fine organ was bought for \$1,800.

In 1887 a brick school and residence for the teachers (Sanguinist Sisters) was erected at a cost of about \$4,500. Previous to the opening of the parochial school the children of the parish attended the so-called Catholic district schools, in the neighborhood, but which were Catholic only in so far as the teachers and pupils were such. The latter received little or no religious training and hence the great need of a distinctly Catholic school became apparent and had to be met; and it was successfully met in the face of strong opposition, which, however, has long since passed away.

During the pastorate of Father Abbrederis the parish debt, contracted in the erection of the church, was greatly reduced and many substantial improvements were added to the building. The debt was cancelled in 1889, during the pastorate of Father Boebner, by means of a very successful fair, which netted about \$3,000. Father Dick had the church neatly frescoed and furnished with stained glass windows. He also built the present spacious brick pastoral residence in 1892, at a cost of nearly \$3,000. Prior to this time the attending priests resided at Glandorf.

In February, 1876, a two-acre tract of land was secured for a cemetery, to which two acres were added in 1878. A part of the cemetery is laid out in burial lots and in the center stands a beautiful large stone cross.

All the church property is in excellent condition, and is not burdened with debt. An excellent spirit prevails in the parish. The congregation is composed chiefly of Germans, or their descendants, and now numbers about 150 families.

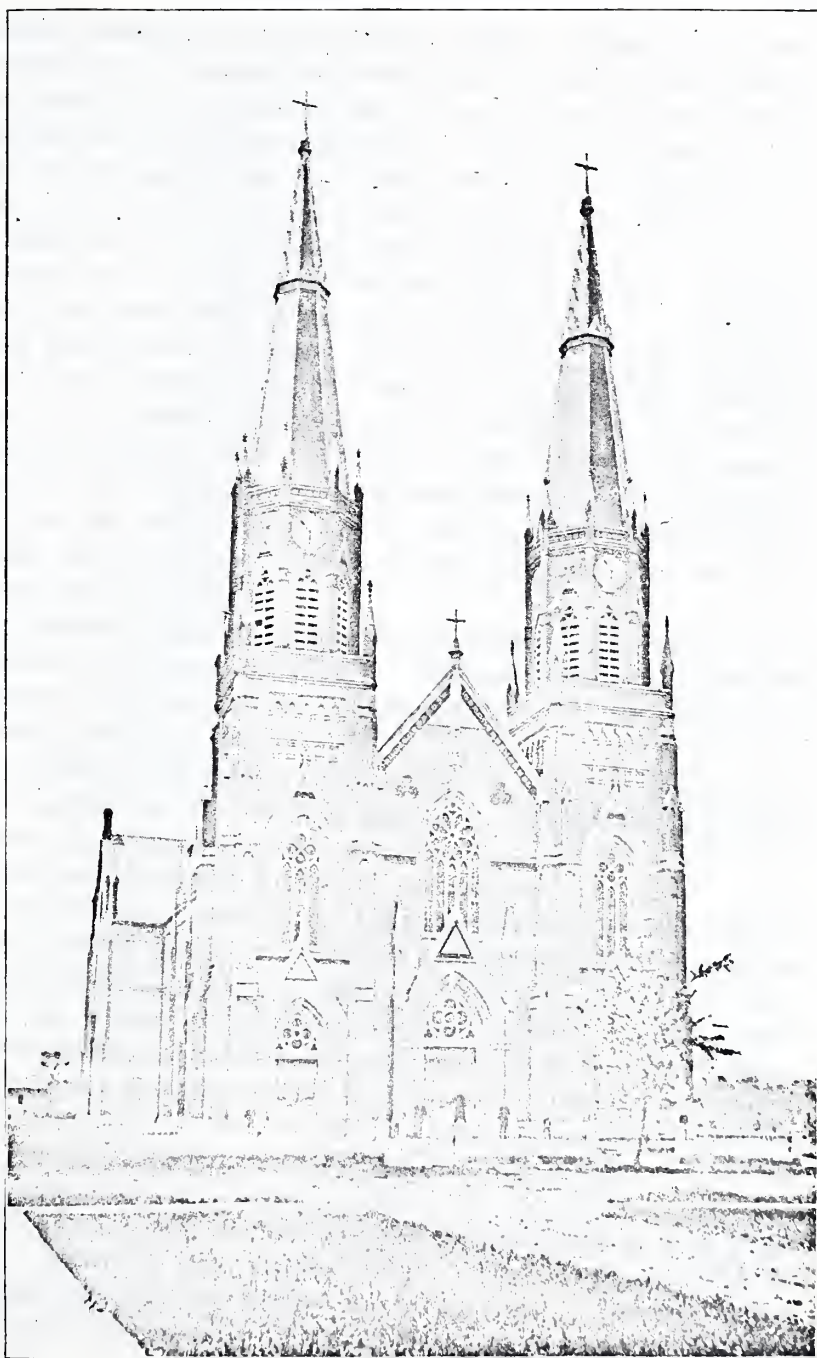
The following Sanguinist Fathers have had charge of the

parish: The Revs. A. Reichert and J. Marty, 1868-73; F. Schalk, 1873-76; C. Roessner, 1876-78; R. Abbrederis, 1878-83; B. Boebner, 1883-91; A. Dick, 1891-97; Bernard Russ, from 1897 till he was forced to resign in April, 1900, because of ill health. (He died in California, July 17, of the same year.) Since April, 1900, the present pastor, the Rev. A. Dentinger, has had charge.

OTTOVILLE, PUTNAM COUNTY.

IMMACULATE CONCEPTION CHURCH.

Ottoville is a hamlet about six miles north of Delphos, on the "Clover Leaf" Railway and the Miami and Erie Canal. Its population is exclusively Catholic and German. The present large and flourishing congregation was founded by the Rev. John Otto Bredeick, who was resident pastor of Delphos, from 1844 till his death in 1858. He visited the few Catholics of the hamlet for the first time in 1850. He found but six families; they were living a life of privation on small farms that had been wrested from the "forest primeval." Hence there was but little hope for the erection of a church at that time or in the near future. He therefore said Mass for them in the house of Mr. J. C. Fournier, and ministered to their spiritual wants faithfully for eight years. He also furnished out of his own means everything needed for the celebration of the Divine Mysteries. About 1850 he bought forty acres of land in the hamlet, then known as "Section Ten," and laid it out in town lots. The most eligible of these he retained for church purposes and the rest he sold, but set aside the proceeds of their sale for the benefit of the church he hoped to build. But before he could put his cherished plans into execution, death claimed this good and self-sacrificing priest on August 19, 1858. "Section Ten" was renamed Ottoville, in recognition of Father Otto Bredeick's benefactions to the hamlet and its Catholic settlers. The next priest in charge was the Rev. F. Westerholt, who, like his lamented predecessor, attended Ottoville from Delphos. The Catholic population having increased considerably by this time Father Westerholt undertook the task of building a much needed church, on the site and, in part, with the means provided by Father Bredeick. The foundation was blessed by



IMMACULATE CONCEPTION CHURCH, OTTOVILLE, PUTNAM COUNTY.

Father Westerholt on September 9, 1860. Although its interior was not quite finished the church was used for the first time in the spring of the following year. It was a frame structure, 40 by 80 feet, and of attractive appearance. Father Westerholt attended the Mission until about May, 1861, when it was assigned to the Rev. J. J. Goebbels, pastor of Fort Jennings, who had charge of it until 1864. He was succeeded in October of that year by the Rev. A. J. Abel, who was the first resident pastor of Ottoville until July, 1865, when it was again attended from Fort Jennings, until June, 1866. The Rev. H. D. Best was the next resident pastor, until February, 1868. The Rev. Michael Müller succeeded him in the following month, and remained in charge until his death, January 27, 1900. From June, 1898, he had as his assistant the Rev. H. Wichmann, who attended the Mission of Cloverdale. He also had temporary charge of Ottoville after Father Müller's death, until the appointment of the present pastor, the Rev. J. B. Mertes, in June, 1900.

Father Goebbels finished the interior of the church, commenced by Father Westerholt. He also commenced the first pastoral residence, a plain frame structure; it was finished by Father Abel, in the fall of 1864.

Shortly after Father Müller arrived at Ottoville he added the spire to the church. He also bought an 1800-pound bell, and a fine organ, both of which are still in use. Under his direction the church was greatly improved in and outside.

The excellent land in the neighborhood of Ottoville induced many Catholic Germans to become its owners and tillers, with the result that the parish grew rapidly in numbers. Most of its members also became financially prosperous farmers. Hence Father Müller foresaw that he would soon be obliged to provide better and far more ample church facilities than those then afforded. With this object in view he raised a subscription for the erection of a church in keeping with the means of his people. His call on their generosity met with a prompt and most kindly response. Architect Druiding, of Chicago, was commissioned to draw plans for a church of pure Gothic design. They were approved by Bishop Gilmour, the pastor and councilmen. The foundation was begun in the early spring of 1885, and the cornerstone was

laid on June 7, following, by the Very Rev. Administrator Boff, then in charge of the diocese, owing to the absence of the Bishop, who was in Europe at that time.

As rapidly as means and building material were available the work was pushed towards completion. All the parishioners vied with each other in giving assistance, not only by generous subscriptions but also by free labor and building material. In consequence of this generosity the cost of the church was reduced by many thousands of dollars. In the summer of 1888 the grand and imposing structure was ready for dedication but the impressive ceremony, performed by Bishop Gilmour, did not take place until September 23, of that year. The following account of the dedication of the church, with additional comment in reference to the parish, was written by Bishop Gilmour, in his terse and characteristic style, and was published by him in the *Catholic Universe*, of September 28, 1885:

"Last Sunday the Rt. Rev. Bishop dedicated, at 10 a. m., the beautiful new church at Ottoville. * * The church is 174 by 78 feet, and 90 feet in the transept, with two fine towers 180 feet high. The pillars and groined ceiling are painted and frescoed with much taste; a large and commodious sanctuary, fine sacristies, handsome pulpit and confessionals, rich stained glass windows—presenting as a whole a beautiful and striking appearance, exteriorly and interiorly; all at a cost of \$60,000, with a debt of but \$6,000 to pay, while there is an unpaid balance, in notes, of \$10,000 subscription, so that practically, when the church was dedicated, it was paid for. This is surely creditable to the pastor, Father Müller, and to the congregation. * *

"This congregation is wholly composed of well-to-do farmers who began with honest hearts and sturdy hands, and have cut out of the forest homes for themselves and their children. A healthy feature of the growth of this congregation is the buying by the parents of farms in the surrounding country for their children, thus widening the circle of the Catholic farmer population, and giving stability and a future to both fathers and children. * * They are wise men who get on the land, and wiser still who have pluck to stay on it when they get there."

The church at Ottoville, for size, finish and cost, ranks with the best and finest in the diocese of Cleveland, and is deservedly a monument to the projector and builders, who erected so beautiful a temple to the honor and glory of God.

Father Müller had a steam apparatus installed in the church.

in 1890, at a cost of \$2,100. Two years later an artistic set of Stations was placed in position at a cost of \$2,200. In 1898 the temporary high altar was replaced by the present splendid altar, at an expense of about \$3,000. The church is now fully equipped and its furnishings are of the best.

Shortly after the advent of Father Mertes plans were adopted for a fine brick pastoral residence, in keeping with the adjacent church. It will be built in 1901.

The children attend the District public schools and are taught by eight Catholic teachers. The schools are of the same class as those mentioned in the sketches of Fort Jennings and Glandorf.

The parish is composed at present of about 275 families.

PAINESVILLE, LAKE COUNTY.

ST. MARY'S CHURCH.

The Rev. Peter McLaughlin, resident pastor of old St. Mary's church on the "Flats," in Cleveland, was the first priest to minister to the very few Catholics in Lake county. Those that settled in the beautiful town of Painesville (the county seat of Lake), were visited by him about four times a year, from 1841 to 1845. In the following year the Rev. Maurice Howard, also of Cleveland, succeeded him, and visited Painesville at stated intervals, until 1848, when the Very Rev. L. De Goesbriand and the Rev. J. Monahan, both of the Cathedral, had charge until 1850. All these priests said Mass in the residences of P. McGarey, C. Mahony, or Patrick Shelby. In September, 1850, the Rev. Peter Peudeprat was appointed first resident pastor of Painesville. Shortly after his arrival he bought a lot on South State street. He transformed into a temporary church the old frame carpenter shop which stood on the lot. It served its new purpose for nearly seven years. The Rev. Charles M. Coquerelle succeeded Father Peudeprat in the fall of 1852 and remained until September, 1869, when he resigned, because of ill health, and returned to his native France. Father Coquerelle bought the present fine church property on North State street, in September, 1856, and in 1857 built on it the brick church, now in use; it cost about \$8,000. As soon as it was finished he moved to the new site the temporary

frame church, above mentioned, and changed it into a residence for himself.

The Rev. John Tracy succeeded Father Coquerelle in October, 1869. He purchased, in June, 1872, the lot and residence occupied by the Sisters. It adjoins the church lot, on the north. In the following year Father Tracy bought six and one-half acres of land near the corporate limits of the town for a parish cemetery and had part of it laid out in burial lots. He also provided it with a public vault in 1879.

The present parish school, a two-story frame building, was erected during the pastorate of Father Coquerelle, between 1862 and 1863, at a cost of about \$3,500. It was opened in September, 1863, and placed in charge of two lay teachers. Father Tracy replaced them by the Sisters of St. Joseph, in 1872. They were succeeded in January, 1878, by the Sisters of the Humility of Mary, who have taught it ever since; four Sisters have charge of the school.

The present pastor, the Rev. E. J. Conway, succeeded Father Tracy, in August, 1887. Three years later, at a cost of nearly \$9,000, he had the church considerably enlarged, thoroughly renovated, frescoed, and provided with new oak pews, which are models of comfort and elegance. The three altars were also re-decorated and the sanctuary, which is the original design, was much improved. When the work was completed the church was practically a new structure and presented, as it does still, a very attractive appearance. It was re-dedicated on July 30, 1893, by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate.

Father Conway has at all times paid much attention to the interests of the parish school, which is in a very flourishing condition. About 200 are enrolled, and four well appointed rooms give school facilities equal to the best.

The parish is in excellent condition and now numbers about 165 families.

PARMA, CUYAHOGA COUNTY.

HOLY FAMILY MISSION CHURCH.

The Mission of Parma was organized in 1872 by the Rev. P. F. Quigley, at that time resident pastor of St. Mary's, Rockport, and for a time he said Mass in the residence of Conrad Rohrbach. During the spring of 1873 a frame church was built on a small lot, the deed for which was given in December of that year. The little church was dedicated to the Holy Family, on June 21, 1873, and was in charge of the respective pastors of Rockport for about seven years. It was then attended from the Franciscan Monastery, the Jesuit College, the Seminary, Independence and Brighton, between 1880 and 1900. Since September, 1900, it has been a Mission of Independence. About ten families compose the Mission. Most of them have at all times been very generous in their support of the church, notably the family of Mr. C. Rohrbach.

The parochial school was organized in 1875, but for lack of means and attendance it was closed two years later.

PAULDING, PAULDING COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The flourishing town of Paulding is the county seat of Paulding county, and is located on the Cincinnati and Northern Railroad. Prior to 1892 the few Catholics then residing at Paulding were obliged to attend Mass at Latty, or at Cecil, the latter place being six miles distant. In April, 1892, Paulding was made a Station, and as such attended monthly from Payne, where the Rev. J. P. McCloskey was resident pastor. Mass was celebrated in private houses until 1894, when the Rev. M. O'Brien secured a hall, but it afforded poor accommodations. Meanwhile the question of securing a proper site and building a church was favorably discussed. A subscription was raised in the town and many of the Protestants gave substantial aid to their Catholic fellow citizens. On July 11, 1893, a one-acre lot, situated between Williams street, Garfield avenue and Main street, was purchased for \$240. By June, 1896, a frame church, 28 by 82 feet, fronting

on Williams street, was under construction. It was completed at a cost of \$3,500 and was dedicated by Mgr. F. M. Boff, V. G., on Sunday, September 6, 1896. It was a joyful day for the Catholics of Paulding, and for Father O'Brien, under whose direction the church was built. In December following he was succeeded in the pastoral charge of the Mission by the Rev. J. G. Schaffeld, who greatly reduced the debt, secured a supply of vestments, etc., and bought the present organ and bell, the latter the largest in Paulding.

The Mission of Paulding has about 35 families and is still attended monthly from Payne. In the very near future, however, a resident pastor will be appointed.

PAYNE, PAULDING COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

Payne is a thriving village, located on the "Nickel Plate" Railroad, about 4 miles east of the Indiana State line. Prior to 1882 the few Catholics near Payne (formerly known as Mallotts-ville) attended Mass at the Station of Flat Rock, 4 miles distant, where services were held in private houses. Finally, in 1882, it was determined to build a church at Payne, as the most centrally located place for all the Catholics in that vicinity.

A fine lot was bought in June, 1882, and under the supervision of the Rev. A. E. Manning, of Antwerp, a frame church, 26 by 50 feet, was commenced in September of that year. It was finished in the summer of 1883, and dedicated on Sunday, September 9, following, by the Rev. Chancellor Houck, whom Bishop Gilmour had delegated for that purpose.

In September, 1888, three acres of land were bought for burial purposes, and in June of the following year a house and lot, near the church, were bought to serve as the prospective pastoral residence.

In April, 1892, Payne ceased to be a Mission, by the appointment of the Rev. J. P. McCloskey, as the first resident pastor. He found the house, above mentioned, unsatisfactory, and so asked and obtained permission to build a brick pastoral residence,

more in keeping with its purpose. This was done before the close of the year 1892, at a cost of nearly \$2,000.

The following priests have had pastoral charge of Payne since the departure of Father McCloskey, in March, 1894: The Revs. J. H. Hennes, from March to September, 1894; M. O'Brien, September, 1894, to December, 1896; J. G. Schaffeld, December, 1896, to June, 1898, and since then, the present pastor, the Rev. J. M. Paulus.

Preparations are now being made for the erection of a brick church, to be commenced in 1901. Father Schaffeld had raised \$1,200 for this purpose, at the time he left Payne.

The parish has a steady growth and now numbers about 60 families. It has not been found practicable as yet to establish a parish school, as most of the children live too far distant.

PENINSULA, SUMMIT COUNTY.

MATER DOLOROSA MISSION CHURCH.

Twenty-five miles south of Cleveland, on the "Valley" Railroad, is located the picturesque hamlet of Peninsula. Catholics began to settle here as early as 1830, viz., three brothers, James, Patrick and John Cassidy. For nearly twenty years they and other pioneers of the faith in the Summit county valley of the Cuyahoga river attended Mass and received the sacraments in old St. Mary's church, on the "Flats," at Cleveland. They were also visited at long intervals by the various pastors of that church until about 1850. Then their spiritual wants were looked after by the pastors of St. Vincent's, Akron. Some of the families also became identified with the Missions of Independence and Royalton. In 1861 the first resident pastor was appointed for Hudson, from which place Peninsula has since been attended.

In May, 1882, a lot, 80 by 120 feet, was bought for \$250, by the Rev. P. Barry, who at once built on it the present frame church, 25 by 45 feet. It was used for the first time, though unfinished, in September of the same year.

The church, erected at a cost of \$1,800, was a great undertaking for the few Catholics of Peninsula. Its interior, owing to

lack of means, was not finished until nearly five years after the church was built.

Whilst the Rev. J. J. Farrell had charge of the Mission (1885-'89) the church was provided with a stone foundation. He also had it plastered, painted, ornamented with stained glass windows, and provided with a neat altar and pews.

Bishop Gilmour dedicated the church on September 18, 1892, and placed it under the patronage of Our Mother of Sorrows.

The Mission now numbers about 22 families.

PERRYSBURG, WOOD COUNTY.

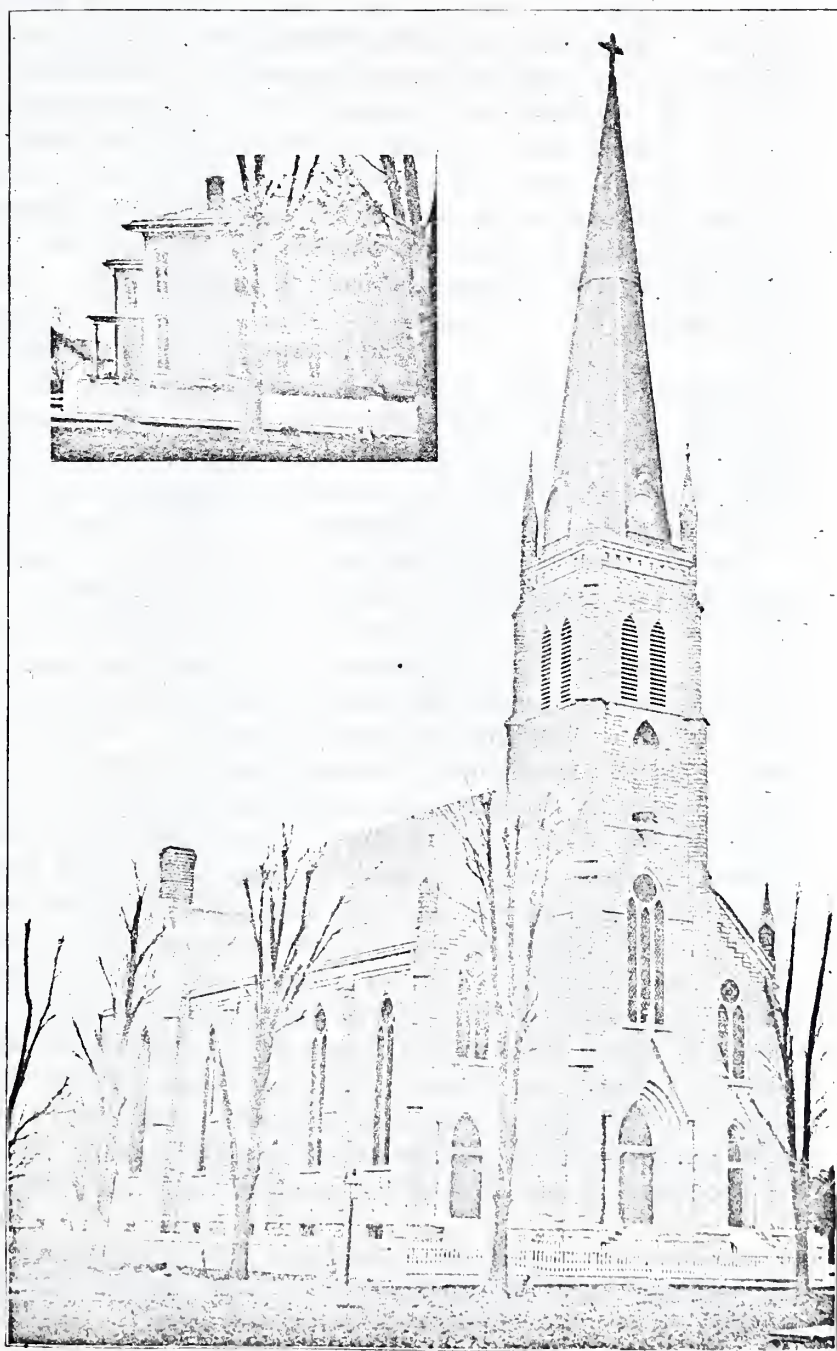
ST. ROSE OF LIMA CHURCH.

Perrysburg is beautifully situated on the right bank of the Maumee river, opposite the village of Maumee. In the early part of the 19th century the surrounding country was the scene of many sanguinary conflicts between the Red Man and the white settlers. The ruins of Fort Meigs and Fort Miami are within the shadow of the town, and in their eloquent silence tell the deeds of other days.

The spiritual wants of the Catholics of Perrysburg were for many years attended to by priests from Toledo and Maumee. The name of the Rev. Amadeus Rappe, later the first Bishop of the diocese of Cleveland, and the pioneer priest of the Maumee Valley, is indissolubly connected with the history of Catholicity in this section, and his self-sacrificing labors are held in grateful remembrance by the old settlers.

The congregation was organized in 1861, and Mass was said in private houses; but it was not until the following year that a place of worship was secured. The Universalist meeting house, in the village, was bought for \$2,000, and remodeled and furnished with everything necessary for Catholic worship.

The Rev. S. Bauer attended Perrysburg from Maumee, from 1861 to 1862, and the Rev. J. Hamene, from 1862 to 1863. In July, 1863, Bishop Rappe appointed the Rev. Charles Griss the first resident pastor of Perrysburg. He remained till February, 1865, when he was removed to Elyria. For seven months the congregation had no resident pastor. During this period it was



ST. ROSE'S CHURCH AND PASTORAL RESIDENCE, PERRYSBURG.

attended from Maumee and New Bavaria. In September, 1865, Father Griss was re-appointed pastor of Perrysburg. He built a frame addition to the church, and in 1867 organized the parochial school, which he placed in charge of lay teachers. In 1865 he purchased the tract of land on which the present stately church stands. This tract comprises almost four acres, and is the most beautiful site in the town. As soon as the purchase was made, he began the erection of a handsome two-story brick pastoral residence. He completed his material work in Perrysburg by the purchase, in October, 1872, of a seven-acre tract of land, which was laid out for cemetery purposes.

The long and active pastorate of Father Griss ended in February, 1885. He was an accomplished musician and delighted in devoting his talent to the chant of the Church; the choir was unto him as the apple of his eye. He died as pastor of Fostoria, on October 13, 1899. In compliance with his repeated request, his remains were interred in the Perrysburg Catholic cemetery.

In February, 1885, the Rev. G. H. Rieken was appointed pastor of Perrysburg, and in September of that year the school was placed in charge of the Franciscan Sisters, of Tiffin. A commodious two-story frame building was erected and furnished at a cost of \$1,200. As the old church had become too small to satisfy the wants of the growing parish, it was resolved to erect a new edifice. A building committee was organized, and after mature deliberation it was decided to build a stone church—the first stone church in the entire Maumee Valley. In May, 1889, the plough-share turned over the first sod, and on the following 8th of September the cornerstone was laid by Bishop Gilmour. In 1890 the church was enclosed, in 1891 the interior was finished and on May 29, 1892, divine services were held for the first time in the new building. The church is a beautiful Gothic structure, 55 by 132 feet, and 62 feet in the transept; the steeple is 170 feet high. The church, including its elegant furnishings, cost about \$30,000. It was dedicated by Bishop Horstmann on Sunday, May 28, 1893. Mr. John Burkhard, of Kenton, was the architect and builder.

In February, 1894, the Rev. G. H. Rieken was removed to Norwalk, and the Rev. J. A. Michenfelder was appointed his successor. Father Michenfelder administered to the spiritual

wants of the parish until December, 1895, when he accepted the parish at Bellevue, and the Rev. G. H. Rieken was re-appointed to Perrysburg. The number of Catholic families had steadily decreased in town, and the result was especially visible in the school enrollment, which had decreased from ninety to forty children. The matter was submitted to the judgment of the Rt. Rev. Bishop, who approved of the pastor's plan, to dismiss the Sisters and place the school in charge of one competent lay teacher, which was done in September, 1899. The Sisters had charge of the school for fourteen years; they also took care of the sanctuary and church. They were competent, faithful and kind.

The four years between 1894 and 1898 were devoted to the payment of the debt, which amounted to \$7,500. The Catholics of Perrysburg have always responded generously to the call of religion. The church alone cost \$30,000, and yet today the entire church property, complete in every detail, is without one dollar of debt.

The present membership of the parish comprises about 120 families.

PERU, HURON COUNTY.

ST. ALPHONSUS' CHURCH.*

Catholics first settled in Peru township, Huron county, in the fall of 1828. They were the families of Peter Bauer, Anthony Philipp, Joseph Carabin and Clement Baumgartner. The present hamlet of Peru, located in the township of the same name, was then and for some years later known as Vredenbourg. In the summer and fall of the following year this number of families was increased by ten—all from the Province of Lorraine, France. In the fall of 1829 Bishop Fenwick visited these pioneers for the first time in their log cabin homes, built in the almost unbroken forest. The Bishop repeated his visit in the summer of 1830, and said Mass and administered the sacraments in the log house of Joseph Carabin. About the same time Bishop Fenwick directed the Rev. J. M. Henni, resident pastor of St. John's, Canton, to visit the Station of Peru, which he did at long intervals between 1830 and 1832, when the Redemptorist Father, F. X. Hätscher,

*See this volume, pp. 29, 33, 40, 48.

took his place. He had charge of Peru and of the Stations and Missions in Seneca and Sandusky counties until the latter part of 1833.

In 1830 Mr. J. Taylor, a Protestant farmer in the vicinity of Peru, donated to Bishop Fenwick two acres of land for church and school purposes. A frame church, or chapel, of simplest design, 34 by 40 feet, was begun in the fall of 1830. Although its interior was not finished, it was used for the first time in the spring of 1831. Almost all the labor and material were furnished free of charge, by the farmers composing the Mission. Four years later the church was enlarged by an addition built of logs. It was weather-boarded horizontally with rough boards, and was never painted. The interior was lined also with rough boards; the ceiling was flat and about sixteen feet from the floor. Altogether it was primitive in its construction and furnishings. The pews were made of logs, hewn flat on the upper surface, and wooden pins were their support. The first altar was made of unplanned boards and had the appearance of a long, high table placed against the wall. Father Henni was the first priest to offer up the Holy Sacrifice in this primitive church—in 1831. The Rev. F. Rese, later Bishop of Detroit, also visited Peru, from Michigan, occasionally between 1831 and 1833. Father Henni repeated his pastoral visits in the spring of 1833, remaining about one week, so as to enable all who so desired to fulfill their Easter duty. Later in the summer of 1833 the Redemptorist Father, the Rev. F. X. Tschenhens, arrived at Peru and remained some weeks. At that time he found about 100 families who had settled there and in the vicinity.

In June, 1834, Bishop Purcell gave full pastoral charge of Peru and the neighboring Stations and Missions to the Redemptorist Fathers. Of these the Rev. F. X. Tschenhens was the second to take up the pastoral work at Peru, and his name is found enshrined in the annals of Catholicity in Northern Ohio as one of its devoted and self-sacrificing pioneer priests. His ministration extended from Huron to Seneca, Sandusky, Crawford and Erie counties, from 1834 to 1843. During most of this period he was resident pastor of Peru, viz., from 1834 to 1839, and again from 1841 to 1843. He had as his assistants the Redemptorist Fathers.

Peter Czakert (September, 1835, to August, 1838), and Simon Sänderl, F. X. Hätscher, J. N. Neumann and Joseph Prost, at intervals between 1835 and 1841. They shared with him the arduous labors connected with the widespread Missions in the above named counties. Their first residence was a log hut, which was replaced in September, 1834, by a better and more commodious log house. It was built next to the church and adjoined the sacristy.

In July, 1834,* Bishop Purcell paid his first visit to Peru and dedicated the church, placing it under the patronage of St. Alphonsus, the founder of the Redemptorists. He was accompanied by Father Henni, of Canton.

In 1837 the church was enlarged, but the addition (built of logs) although used, was not finished until the following year, for lack of means. With this difficulty, brought on partly by the refusal of many members to contribute their fair share towards the support of the church, began the troubles that led to the withdrawal of the Redemptorist Fathers in 1839. They felt disheartened to find so little response to their appeals for material assistance in parish work, and so little recognition of their labors. Father Prost bade farewell to Peru, in April, 1839, but Father Tschenhens remained until the following December. He was succeeded in November, 1840, by the Rev. J. Freigang, a secular priest, who had recently come from Germany. Father Freigang's stay ended in April, 1841, when he was dismissed from the diocese, and suspended for disobeying Bishop Purcell, who had forbidden him to organize a parish at Norwalk, to the detriment of that at Peru. The parish then remained without a resident pastor until June, 1841. Meanwhile, as also between December, 1839, and November, 1840, it was attended from Tiffin by the Rev. P. J. Machebeuf, and from Canton by the Revs. H. D. Juncker and M. Würz, of Canton. Father Tschenhens then again took pastoral charge of Peru, and for some time had as his assistant the Rev. L. M. Alig. They remained till November, 1843. In January, 1844, the Very Rev. F. S. Brunner, Provincial of the Sanguinists, was directed by Bishop Purcell to take charge of Peru and to found a residence there for himself and the Fathers of

**Catholic Telegraph*, August 1, 1834.

the Society who accompanied him the previous month from Europe. They remained at Peru and continued the good work begun by the Redemptorists, until Father Brunner established a convent at Thompson, Seneca county, in 1847. He continued however to attend Peru until the appointment, in December, of the same year, of the Rev. A. Carabin as resident pastor, who remained until September, 1850. From the time of Father Carabin's pastorate, to the present, Peru has always been in charge of secular priests, viz: The Revs. C. Evrard, from September, 1850, to January, 1854; J. Hamene, to April, 1855; J. P. Dolweck, to August, 1861; F. X. Obermüller, who attended Peru from St. Peter's, Norwalk (September, 1861, to September, 1862); A. Magenmann, September, 1862, to June, 1866; N. Moes, temporary resident pastor, from July to September, 1866; H. E. Hämers, November, 1866, to January, 1867; and F. C. Ludwig, to March, 1868. Peru was then again attended from St. Peter's, Norwalk, as a Mission, until August, 1868, when the Rev. C. Evrard was appointed a second time as resident pastor of Peru, and remained until November, 1872. His successors were the Revs. M. Dechant, from December, 1873, to January, 1888; J. Blaser, till his death, January 25, 1895; M. Becker, to May, 1897; L. Lentsch, to January, 1900; J. Rosenberg, to May, 1900; and the present pastor, the Rev. T. M. Kolb, since the resignation of Father Rosenberg.

During the pastorate of Father Evrard the present church, a stone structure, 42 by 95 feet, was built in 1851, at a cost of \$5,000. In the following year he also built the present pastoral residence. at an outlay of nearly \$1,800.

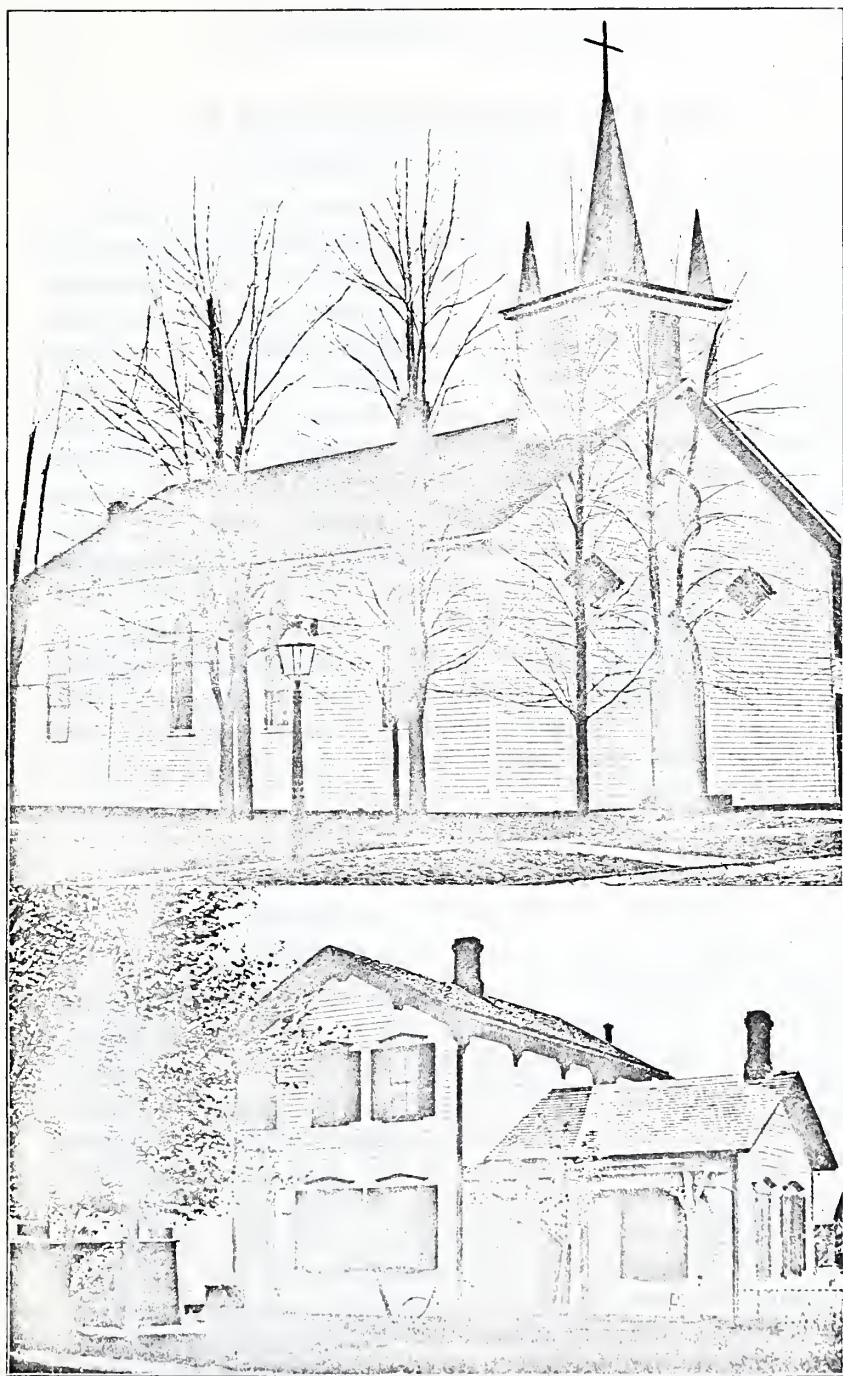
The church and residence were built on a four-acre tract of land, about one-half mile distant from the old church site. It was bought by Father Carabin in May, 1849. Part of the land is also used as a cemetery, which was enlarged by an additional purchase, in December, 1892.

When Father Blaser took pastoral charge of Peru he found the church greatly in need of repairs and too small to accommodate the increasing membership of the parish. Therefore, in the fall of 1889, he had plans drawn for its enlargement and thorough renovation. This work was begun during the following year and completed in the spring of 1891, with the result that the church

was practically a new structure and greatly beautified. The expense amounted to about \$7,000, and the debt incurred was cancelled in a short time. On June 16, 1891, the Rt. Rev. Mgr. F. M. Boff re-dedicated the church, which is justly considered one of the best of any country parish in the diocese. Father Blaser also remodeled and modernized the pastoral residence.

As early as 1832 a school was established at Peru. The first school was a very primitive looking log house. It was replaced by a more commodious structure during the pastorate of Father Tschenhens, in 1835. As the Peru district is almost entirely Catholic the school was supported out of the public funds, as is done in some parts of Putnam county. Hence the want of a separate parochial school was not felt at Peru for many years. But in the course of time the School Directors, though tenacious of their rights as officials, lost sight of their duties as Catholics. In consequence of this the harmony between them and their respective pastors in reference to school matters ceased, and with it the need of a distinctly Catholic parochial school became apparent. This need was supplied in 1854, during the pastorate of Father Hamene, who built the first parish school, at a cost of \$800, and employed a lay teacher to take charge of it. It was replaced in 1878 by the present school, a two-story brick structure, built by Father Dechant, at the expense of about \$2,500. He engaged the Sisters of Notre Dame from Cleveland, as teachers. They remained in charge until 1884, and since then the school has been taught by two lay teachers. At a cost of about \$1,500 Father Dechant built a second and fully equipped frame school, about four miles from the church, for the accommodation of the children in that part of the parish.

The congregation at Peru is composed entirely of farmers, nearly all natives of the parish, and of German descent; it now numbers about 70 families.



IMMACULATE CONCEPTION (1st) CHURCH AND PASTORAL RESIDENCE,
PORT CLINTON.

PLYMOUTH, RICHLAND COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Plymouth is located on the Baltimore and Ohio railroad, about ten miles northwest of Shelby. It was attended from New Washington as a Station, between 1864 and 1870, the Rev. A. Dambach being the first priest in charge. During that time there were but five Catholic families in the village. From 1870 to 1876 the Rev. J. M. Pütz, of Monroeville, attended Plymouth monthly, and said Mass in private houses, chiefly in the residence of G. Mittenbühler. In 1872 Father Pütz built the present frame church (25 by 45 feet), on a lot he bought on Trux street, the deed for which however was not given until April, 1881. Plymouth was next attended from Shelby as a monthly Mission, from 1876 to 1898, and since then from Chicago Junction.

Under the direction of the Rev. J. F. Smith, the pastor of Shelby, the little church, till then unfinished interiorly, was somewhat enlarged, entirely renovated and brought to completion, in 1892, and has now an attractive appearance.

The Mission numbers but 10 families and has no prospective growth.

PORT CLINTON, OTTAWA COUNTY.

IMMACULATE CONCEPTION CHURCH.

Picturesque Port Clinton, the county seat of Ottawa, received its first contingent of Catholics about the year 1848. They were visited in 1850, for the first time, by the Rev. P. J. Machebeuf, then pastor of Holy Angels' church, Sandusky. He attended them until 1851, when he left the diocese and went to Colorado, where he afterward became Bishop of Denver. From 1851 the few Catholics at and near Port Clinton were visited at irregular intervals by the resident pastor of Holy Angels', Sandusky, and St. Ann's, Fremont, until the Rev. Louis Molon, pastor at Fremont, was commissioned by Bishop Rappe, in June, 1860, to give them regular attendance. This he did until July, 1861, saying Mass in private houses. He bought two lots at the intersection of Fourth and Madison streets and on one of them built the present frame church, 34 by 68 feet. It was dedicated by Bishop

Rappe to the Blessed Virgin under the title of her Immaculate Conception. In September, 1861, the Rev. G. A. Verlet, then stationed at Sandusky, was given charge also of Port Clinton as a Mission. In March of the following year he was sent to Port Clinton as the first resident pastor, and remained until June, 1865, when he was succeeded by the Rev. C. T. Wardy, whose pastorate ended in July, 1866. The Rev. J. Köhn was the next incumbent, from July, 1866, to March, 1868, when he was transferred to Kelley's Island, but continued to attend Port Clinton, as a Mission, until February, 1869. The Rev. N. Flammang had temporary charge of Port Clinton, from March to September, of the same year. The Rev. G. Rudolph was the next resident pastor, from September, 1869, to March, 1871. Port Clinton was then attended from Elyria by Father Molon, from April, 1871, to June, 1872, when the Rev. W. Müller was appointed resident pastor. It was he that built the original portion of the present parish house, a plain frame structure, which was enlarged and remodeled in 1885. Father Müller left Port Clinton in March, 1875, and since that time the following priests had pastoral charge: The Revs. H. Dörner, March to July, 1880; W. A. Harks, to December, 1885; J. Hörstmann, to March, 1892. Port Clinton was then attached to Marblehead as a Mission until January, 1893, when the Rev. A. H. Schreiner was appointed resident pastor. He was succeeded by the present incumbent, the Rev. F. J. Hroch, in October, 1894. Father Schreiner added some necessary repairs to the church and put in new windows. During the pastorate of Father Hroch the parish house was renovated and the church was supplied with needed furnishings. Besides this, a fund was started for the erection of a new church, which is needed very much, as the parish is steadily increasing in numbers and financial strength. Plans were adopted in 1900 for a handsome stone structure, which, according to present indications, will be commenced in 1901 and brought to completion in 1902. The members of the parish have contributed liberally for that purpose and are most desirous of having a new and better house of worship.

It has not been found practicable thus far to establish a school, but that too will follow in the near future.

The congregation is at present composed of about 65 families.

PROUT'S STATION, ERIE COUNTY.

ST. THOMAS' MISSION CHURCH.

The Mission of St. Thomas, at Prout's Station, was organized in 1860, by the Rev. Louis Molon, pastor of St. Ann's, Fremont. At that time the Mission had but ten families, and it has not grown any since. In September, 1864, Thomas Murphy deeded a farm of 103 acres to Bishop Rappe for the benefit of the Catholics in Oxford township, Erie county, Ohio, in which Prout's Station is located. A stone church, 24 by 40 feet, was built on the farm about 1867 by Mr. Murphy himself. Although regularly used, it was finished interiorly only in 1876, under the direction of the Rev. J. P. Pütz, who then attended the Mission from Milan.

Prout's Station has been attended as a Mission from the following places: Fremont, St. Ann's, 1860-61; Elyria, to 1863; Sandusky, Holy Angels', to 1864; Port Clinton, to 1865; Bellevue, to 1868. Since 1868 it has been attended from Milan. Mass is said monthly on Sundays. At present the little church has all requirements for divine service, and is without debt.

PROVIDENCE, LUCAS COUNTY.

ST. PATRICK'S MISSION CHURCH.

This church is situated in the extreme southwest part of Lucas county, about twenty-six miles south of Toledo. Providence, formerly an Indian village, named "Head-of-the-waters" by the Indians who lived there as late as 1820, was located on the west bank of the beautiful Maumee river. In 1854 the hamlet of Providence was destroyed by fire and has never since been rebuilt. But as the church, which was built by Father Rappe in 1845, is situated in Providence township, the location of the church retained the name given it in 1821.

Catholics first settled in Providence about 1842, when the Wabash and Erie Canal was completed, which gave employment to many Irish laborers. During the construction of the canal these Catholic laborers were attended by the priests of St. Mary's, Tiffin, as early as 1832. From 1845 to 1854 the Catholic settlers in that section of Lucas county received spiritual ministrations from

the priests residing at Toledo, Maumee and Defiance. Of these priests the Revs. Amadeus Rappe, L. J. Filiere and N. Ponchell deserve special mention. As above stated, Father Rappe built the first church, which is still in use. It is a brick structure, 30 by 50 feet. It was built on a two-acre tract of land donated by Peter Manor. Prior to 1845 Mass was said in the log cabins located along or near the canal.

In 1854 the Rev. L. J. Filiere was appointed first resident pastor. He was succeeded in 1856 by the Rev. J. Bourjade, who remained in charge until February, 1857. Providence was then again made a Mission, and as such attended from Defiance by the Rev. A. I. Hoeffel and later by the Rev. J. P. Molony. The latter was appointed resident pastor of Providence in August, 1861. His successor was the Rev. J. M. Pütz, from July, 1863, to October, 1864. Providence was then attached to Napoleon as a Mission, and thence attended until September, 1869, when the Rev. D. O'Keefe was sent as resident pastor. His successors were the following priests: The Revs. H. D. Best, May, 1871, to April, 1877; H. Kolopp, to August, 1883; G. Leeming, to February, 1885; P. J. McGrath, to December, 1888; J. J. Hennessy, to February, 1890; and M. Philippart, to June, 1890. Father Philippart was then transferred to Bowling Green, but continued until January, 1892, to attend Providence. It remained a Mission of Bowling Green until January, 1893, when it was attached to Holgate, from which place it has since been attended. The present priest in charge, since 1895, is the Rev. J. A. Tennissen, who attends Providence monthly.

During the pastorate of Father Best the congregation was forced into a law suit concerning the title to a portion of the church lot donated by Peter Manor. This, with a second suit arising from the former, was the cause of great trouble and ill feeling in the congregation, the evil effects of which lasted for many years.

The pastoral residence, a frame building, was the homestead of Peter Manor. Father Kolopp had it renovated about 1880. It is now occupied by a tenant.

In 1890 the church was put in good repair, a thing it greatly needed. Eight years later the interior was renovated, and three

altars were bought, all at an expense of about \$800. At present the church property is in good condition and free of debt.

The Mission now numbers about 30 families, nearly all of the farming class.

PUT-IN-BAY, OTTAWA COUNTY.

MOTHER OF SORROWS' MISSION CHURCH.

Put-in-Bay is an island in Lake Erie, lying ten miles northwest of Kelley's Island. It derives its name from the fact that Commodore Perry ordered his fleet to *put in* there, after the battle of Lake Erie (September 10, 1812), which virtually ended the war of 1812 with England. It was then and there he wrote the famous dispatch: "We have met the enemy, and they are ours!"

Put-in-Bay however has very little religious history. Among the early settlers were a few Lutherans and members of other sects, but the majority of the islanders are professed infidels. There are also not a few fallen away Catholics.

The Rev. N. A. Moes, resident pastor of Kelley's Island, was the first priest to look after the few and indifferent Catholics living at Put-in-Bay. This was about the year 1867. He and some of his successors said Mass in the house of Christian Brick. Subsequently the number of Catholics increased to about eight families. In 1877 the Rev. Francis Metternich built a small frame church, 30 by 40 feet, on a lot donated by Martin Bäsch, in May, 1876. The destruction by fire of the principal hotels in Put-in-Bay, which had become a noted summer resort, put an end to the then promising prospects of the Mission. The church remained unplastered and without altar or pews for some years. However, whilst the Rev. J. B. Mertes had charge of the Mission he enlarged and finished the church, and made it quite attractive, at an outlay of about \$500. The Rev. Charles Reichlin bought a bell, built the spire, had the church plastered and its interior decorated. Mr. John Fox, of Middle Bass Island, donated the pews.

Put-in-Bay is attended monthly from Kelley's Island, of which it has been a Mission, since its religious history began. Only ten families are identified with it, but during the summer months the seating capacity of the little church is overtaxed by the Catholic visitors, who generously contribute towards its support.

RANDOLPH, PORTAGE COUNTY.

ST. JOSEPH'S CHURCH.

Randolph is one of the oldest Catholic settlements in the diocese and was first visited in 1831, by the Rev. J. M. Henni, resident pastor of St. John's, Canton. His visits extended over a period covering nearly three years—till 1834. He found but six families, mostly from the Province of Alsace. In 1835 they built a log chapel and a school of the same material,¹ near the site of the present church. Services were held in the little chapel at irregular intervals, for some years, by Father Henni's successors, the Revs. F. Hoffman and M. Würz, also of Canton. The Rev. J. S. Alemany, O. P., attended Randolph a few times from Canton in 1841. The Rev. J. N. Neumann, C. SS. R., resided at Randolph for a short time, in 1841; he was then on his way to Peru, Huron county. In 1842 the Rev. Basil Schorb, pastor of Doylestown, was given charge of the Mission. In 1844 the Sanguinist Fathers F. S. Brunner, J. Ringele, P. A. Capeder and J. Van den Broek began to attend Randolph in turns, from Peru, until 1846, when the Rev. J. Wittmer, also a Sanguinist, was appointed first resident pastor. He remained less than one year. Randolph was then again made a Mission of Canton, with the Rev. J. H. Luhr in charge from 1847 to 1848. In the latter year the Rev. P. Weber, C. PP. S., was appointed resident pastor, and remained till 1851. Since that time Randolph had as resident pastors the following priests: The Revs. George Stein, 1852-57; J. Hackspiel, 1857-61; V. Haussner, August, 1861, to July, 1868; A. Herbstritt, to February, 1869; J. Köhn, to March, 1875; N. Kirch, to March, 1885; S. Rebholz, to March, 1891; J. P. Gloden, from March to November, 1891; J. Romer, to February, 1892; and since then, the present pastor, the Rev. J. Thein.

During the pastorate of Father Schorb, the neat frame church, built three years after the log chapel, mentioned above, was burnt to the ground in 1838—shortly after its erection—supposedly by a bigoted incendiary.² Steps were immediately taken to rebuild it, and in a few months a handsome frame structure, 35 by 50 feet, stood on the site of the former. It was used

(1) *The Church in Northern Ohio*; 4th ed., p. 271.

(2) *The Church in Northern Ohio*; 4th ed., p. 291.

in its unfinished state until about 1845, when Father Van den Broek completed the interior.

The congregation increased rapidly, as the excellent land in the vicinity of the church offered strong inducements to settle on farms. These were bought chiefly by Catholic Germans, who made the tilling of the land a success and soon reached affluence. In consequence of this increase in numbers Father Hackspiel felt the need of building a much larger church. At that time however (1861) the civil war had just broken out and the majority of the congregation felt it was unwise to build, owing to the unsettled state of affairs which affected the entire country. The project was therefore abandoned for a time, when Father Haussner, who succeeded Father Hackspiel, found the people better disposed to meet the expense of building a church. He began its erection in 1865 and brought it to completion the following year. The third (and present) church is an attractive frame structure, 50 by 100 feet, and with its furnishings cost about \$17,000. It was dedicated by Bishop Rappe, on November 25, 1866.

In November, 1876, Father Kirch secured nearly three and one-half acres of land, part of which is an addition to the cemetery, and part is occupied by the school and the teacher's residence. The entire church property, which is well located, covers over five acres.

In 1887 Father Rebholz built the present frame pastoral residence, one of the best appointed in the diocese. It cost about \$9,000, which sum includes also the furniture.

Father Thein enlarged and beautified the cemetery, frescoed and thoroughly renovated the church and pastoral residence—all at a cost of nearly \$5,000. The church property is in excellent condition and not burdened by debt. The parish now numbers about 165 families, mostly prosperous farmers.

Of the pioneer members of the congregation the following deserve special mention, because by their generosity to the church, as well as by their influence, they were instrumental in promoting the interests of the congregation and the cause of religion, viz: A. Weber, A. Miller, G. Hornung, J. Weiss, S. Huth and Michael Knapp.

The parochial school dates back to 1832. The first school house was a log cabin, but out of their scanty means the Catholics

of Randolph, though few in number, cheerfully supported, because they felt its importance as an element in their growth as a congregation. The school has been kept up with scarcely any intermission since that time. The present frame building was erected during the pastorate of Father Kirch, and cost about \$1,400. The school was taught by lay teachers until 1885, when Father Rebholz engaged the Sisters of Notre Dame, from Cleveland. They remained in charge until 1892, when the Dominican Sisters, from Jersey City, N. J., succeeded them. The school attendance having considerably diminished Father Thein replaced the Sisters in September, 1895, by a lay teacher, and this arrangement has since continued.

RAVENNA, PORTAGE COUNTY. IMMACULATE CONCEPTION CHURCH.

In November, 1854, eight Catholic families settled at Ravenna. Prior to that time no Catholics lived at Ravenna. They were attended from St. Vincent's, Akron, until 1855, and by various curates from the Cathedral, at Cleveland, until 1862, when Ravenna was made a Mission of Hudson, with the Rev. P. H. Brown in charge. He and his predecessors, among whom were the Revs. F. McGann, Thomas Walsh, E. M. O'Callaghan and F. Sullivan, said Mass in private houses. Father Brown was appointed first resident pastor of Ravenna in 1862, and remained until July, 1872. Shortly after his arrival at Ravenna he bought the present church site, although the deed was not given until April, 1869. The property is located at the corner of Main and Sycamore streets, in one of the most desirable parts of the pretty town. On August 15, 1862, the cornerstone of the present church, a brick structure, 34 by 80 feet, was blessed and laid by Bishop Rappe. The church, including its furnishings, cost about \$8,000. Father Brown also built the present frame pastoral residence. The first school, a brick structure, was built and opened about 1861 and the second, also a frame building, was erected in 1878. The parish school was in charge of lay teachers until September, 1887, when Dominican Sisters, from Jersey City, N. J., of whom there are two now, succeeded them and have taught it ever since.

Father Brown's successors in the pastorate of Ravenna were the following priests: The Revs. W. J. Gibbons, from July, 1872, to August, 1874; J. P. Carroll, to March, 1876; J. D. Bowles, to April, 1883; J. T. Cahill, to September, 1889; J. J. Farrell, to February, 1900, and J. A. Sidley, the present incumbent, since February, 1900.

In 1888 Father Cahill enlarged the seating capacity of the church by adding a sanctuary and sacristies. Stained glass windows replaced the old ones, and the church was neatly frescoed. These improvements cost about \$4,500, which sum was a debt on the parish when Father Farrell took charge. During his pastorate he paid \$2,000 of this debt, built the Sisters' residence, and put in good condition the parish cemetery, which was bought in June, 1872. He also tidied up the church property in general. From the very beginning of the parish, down to the present time, most of the members have at all times shown a spirit of generosity, as is evidenced by its fine unincumbered church property. Hence, to avoid odious distinction, it would not be proper to mention names. The membership now includes about seventy families, chiefly dependent on railroad employment. To two non-Catholic citizens the parish owes a debt of gratitude, viz., to Judge Day, formerly of the Supreme Court of Ohio, for assistance in procuring the church site, and for liberal subscriptions; to Josiah Linton, formerly chief engineer of the Cleveland and Pittsburg railroad, for generous aid whenever called upon by the various pastors.

REED, SENECA COUNTY.

ASSUMPTION MISSION CHURCH.

In the spring of 1867 about twenty families, belonging to St. Michael's parish, at Thompson, were authorized by Bishop Rappe to organize as a separate congregation, under the patronage of St. Mary's of the Assumption. Jacob Schmitt, one of the members, donated four acres as a site for the church, school and cemetery. The property is located nearly four miles north of Thompson.

During the summer and early fall of 1867 the present church was built. It is a frame structure, 35 by 80 feet, and cost about

\$3,600. Bishop Rappe dedicated the church shortly after its completion; there is however no record of the exact date. In January, 1868, the Mission of Reed was placed in charge of the Sanguinist Fathers, residing at Thompson. The Rev. P. A. Capeder was the first priest to attend Reed—until June, 1869. Since then the following Sanguinist Fathers have had charge of the Mission: The Revs. N. Gales, S. Ganther, R. Schüle, B. Zinswyler, P. Rist, M. Kenk, A. Kramer, A. Stiefvater, J. B. Biernbaum, F. Hahn, X. Mielinger, J. L. Böhmer, T. Meyer, and the present attending priest, the Rev. P. Notheis, since March, 1896.

During the pastorate of Father Ganther (1870-72) the present frame school house was built and placed in charge of a lay teacher. Owing however to lack of means the school had to be discontinued shortly after its organization, and was not re-opened until 1881. Since then it has been continued without interruption. Two Sanguinist Sisters have had charge of the school since September, 1883. In 1880 a frame residence for the teachers was built at a cost of \$1,000.

Father Hahn had charge of the Mission from August, 1882, to March, 1889. In 1886 he built a spire and had the church enlarged, re-roofed and painted, at an outlay of about \$1,500. In the spring of 1900 the interior was tastily frescoed. The church now presents an attractive appearance.

The Mission is composed entirely of thrifty German farmers and numbers about 45 families.

REPUBLIC, SENECA COUNTY.

ST. ALOYSIUS' MISSION CHURCH.

Previous to 1879 the few Catholics residing in or near Republic were identified with the parish of St. Mary, or St. Joseph, Tiffin, or of Thompson. In May, 1879, Republic was made one of the Stations of the resident pastor of Shelby, whence it was attended monthly, or thereabouts, until October, 1894. Mass was said in a public hall, and later in the residence of Mr. P. McClelland, until March, 1887.

In February, 1887, the present church and the two lots on which it stands were bought from the Universalists for the small

sum of \$350. It was a purchase most favorable to the Catholics of the village, and was made by the Rev. A. Huthmacher, then in charge of the Mission. The building was in excellent condition and with necessary remodeling, which cost about \$360, made an attractive place of worship. The church was dedicated by Bishop Gilmour on Sunday, March 13, 1887, on which occasion he also delivered a masterly discourse in presence of a large audience, comprising many non-Catholics, who were respectful and attentive hearers. He publicly thanked them for the financial aid they had so kindly given to their Catholic fellow-citizens.

The church is a frame building, 40 by 55 feet, and fronts on Madison street, in the center of the village. The two lots have a frontage of 133 feet and a depth of 200 feet. It was owing chiefly to Mr. Frank Collins, a member of the Mission, then comprising only nine families, that the purchase of the property was made possible. He collected nearly all the purchase price from his non-Catholic fellow-townsmen.

Republic was attended from St. Stephen's, Seneca county, for a few months, from October, 1894, to January, 1895, when it had to be abandoned as the very small number of Catholic families did not warrant its further attendance as a Mission. This discontinuance lasted for two and a half years. Gradually however the Catholic population regained its former number, about 10 families. Hence, in June, 1898, Republic again received priestly ministration and was attached as a Mission to Chicago Junction, whence it has since been attended monthly.

ROACHTON, WOOD COUNTY.

ST. MARY'S MISSION CHURCH.

In September, 1850, Anthony Weber donated to Bishop Rappe sixty acres of land in Middleton township, Wood county, for the support of a Mission church to be built eventually in that section. Nothing however was done in the matter until 1856, when the Bishop allowed a few families, German farmers, residing in that township, to build a church for themselves. The small frame structure was destroyed by fire, August 10, 1868. Forty acres of the Weber land were sold in 1871 and the proceeds applied

towards building the present frame church, 30 by 50 feet, during the same year; it was dedicated by Bishop Gilmour in the fall of 1872. The building cost about \$1,500, and is located at Roachton, about three miles south of Perrysburg, from which place it was attended as a monthly Mission, until August, 1878. In that year the Rev. Joseph Sproll was appointed the first resident pastor of Roachton. He resigned his charge in March, 1881. Since then Roachton has again been a Mission of Perrysburg, with monthly services, however, only on week days, since 1890, as most of the families identified themselves with the parish of Perrysburg. Hence the Mission is practically abandoned and gives no promise of future growth. Recently the renovation of the church has been discussed, with the result that nothing can or will be done, as the expense would not warrant the proposed improvement.

ROBERTSVILLE, STARK COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Robertsville, Stark county, Ohio, is a little village about eight miles southeast of Louisville. About a dozen Catholic French families settled in and around Robertsville as early as 1840. They attended Mass in Louisville, but occasionally the resident pastors of that place said Mass there in private houses. At the suggestion of the Rev. L. F. D'Arcy, the farmers in that section of Stark county built a small frame church (20 by 40 feet) in the summer of 1857 on a town lot donated for that purpose by Joseph Robard, in March, of the same year. Father D'Arcy contributed of his own means for that object, and at his own expense supported a parish school for at least two years, hoping to induce other Catholic families to settle in and around Robertsville. This expectation was not fulfilled however. The pastors of Louisville who had charge of Robertsville could not afford to give its people a Sunday Mass, except very seldom, though they attended the place monthly on week days. In the course of a few years some of the Catholics living in Robertsville ceased to attend Mass in their little church, preferring to go to Louisville; and others lost the Faith. The Rev. Louis Hoffer, pastor of Louisville, attended Robertsville occasionally from 1861, until about

1880, but realizing then that there was no use in going there any longer, he abandoned the Mission. The church being without care, went to ruin, and the lot was sold.

ROCKPORT, CUYAHOGA COUNTY.

ST. MARY'S CHURCH.

In March, 1851, a one-half acre parcel of land was bought for a cemetery by a few Catholic German settlers in Rockport township. It was used as a burying place by the Catholics of that section and for miles around. But not until 1860 was the question discussed, of building a church in that locality, as the number of Catholics was very small. In that year, under the direction of the Rev. A. Krasney (then stationed at St. Peter's, Cleveland, with charge of a number of Missions), a small frame church was built near the site of the present church on a one-acre tract of land bought in 1859.

Father Krasney was succeeded in July, 1863, by the Rev. J. Kuhn, who attended the Mission from Cleveland (Newburg) for two years. The Rev. Michael Müller was appointed first pastor of St. Mary's, Rockport, in July, 1865, and shortly after his arrival he built a small frame house for his residence. Owing to the rapid increase of the congregation the church became too small; hence it was found necessary to build a larger one. Father Müller took up a subscription in 1867 for that purpose and met with a generous response. The church was commenced in the fall of that year, but before it was quite finished Father Müller was transferred to Ottoville, in March, 1868. It was brought to completion during 1868, and dedicated in the fall of the same year by Bishop Rappe; it has been in use ever since.

The church, an attractive looking brick structure, 40 by 70 feet, is surmounted by a neat spire; the cost was about \$5,000, exclusive of the furnishings, and paid for soon after its completion.

Father Müller's successor was the Rev. F. C. Ludwig, who remained until March, 1869. The following priests have had pastoral charge of St. Mary's, Rockport, since then: The Revs. J. B. Heiland, to September, 1872; P. F. Quigley, D. D., to

September, 1873; P. O'Brien, to July, 1875; J. F. Kübler, to February, 1891; M. J. Clear, to February, 1892; and the present incumbent, the Rev. J. Hörstmann, since March, 1892.

In 1877 Father Kübler built the present pastoral residence, a neat frame structure, at an outlay of about \$1,300. Its cost however was reduced at least one half, as much of the material and labor were donated. Other improvements were added in due course of time. Among these was the purchase of fine altars and Stations. In 1883 the school house (the first church) was moved from its inconvenient location to another site—on a two-acre tract of land which was bought in 1859, adjoining the church and pastoral residence lot. In 1885 extensive repairs were made on the school to which an addition was built to serve as a residence for the Sisters in charge of the school. Finally, in 1890, Father Kübler had a gas well sunk on the church grounds. It proved a success, as since then it has supplied the church, pastoral residence and school with light and heat.

In 1893 Father Hörstmann built the present school at a cost of about \$2,000. It is a substantial frame building, 30 by 60 feet, and besides a school room it contains a well equipped stage and apartments for the teachers.

The school was organized by Father Müller in 1867, and has since been continued without intermission. It was taught by lay teachers until 1875, when Father Kübler engaged the Notre Dame Sisters, of Cleveland, as teachers. They had charge of the school for some years; the Sisters of St. Francis, from Tiffin, succeeded them. Since 1892 the school has again been in charge of a lay teacher.

The congregation, comprising about forty German families—farmers, is without debt and its property in excellent condition. Mr. and Mrs. A. Wenzing deserve special mention as having largely contributed of their means towards building and adorning the church, and for donating most of the land now owned by the parish.

ROCKPORT, CUYAHOGA COUNTY.

ST. PATRICK'S MISSION CHURCH.

As early as 1847 a number of Catholic families settled in the neighborhood of the present Mission of St. Patrick's, Rockport. They were visited for the first time by Bishop Rappe himself, in 1848. He repeated his visits occasionally during the year, as he had no priest to send. In the following year he commissioned his Vicar General, the Very Rev. L. De Goesbriand, and later other priests of the Cathedral, to look after the spiritual interests of these pioneer Catholics, which they did until 1854, each saying Mass and administering the Sacraments in the house of Morgan Watters.

The first impulse to erect a church was a donation, in 1851, by Mr. J. Lahiff, of one half acre of land for a church site. A little frame church was commenced in that year, but owing to the poverty of the people it was not completed until 1854. Bishop Rappe dedicated it in the summer of that year, placing it under the patronage of St. Patrick. In 1854 the Mission was given in charge of the Rev. L. J. Filiere, then resident pastor of Olmsted. He was transferred to St. Mary's, Berea, in 1862, but continued to attend St. Patrick's until 1868. It was then attached to St. Mary's, Rockport, two and one-half miles distant, whence it has since been attended every Sunday and Holyday of obligation.

For several years, beginning about 1892, the people not only desired but also urged the erection of a better and larger church, and favored the old site. Hence, in September, 1896, Father Hörstmann bought an acre of ground adjoining the original property; the purchase price was \$900. On account of the close proximity of St. Patrick's to Cleveland, and its situation on one of the main roads leading to the city, it was thought prudent to build a large and substantial church of stone—a great undertaking for a Mission numbering less than fifty families. But the future seemed promising and the people were willing. Plans were drawn, and the foundation was commenced in September, 1896. On May 2, 1897, Bishop Horstmann laid the cornerstone, and on Christmas of the following year divine services were held in the new church, although its interior was not finished. Altars, pews, etc., all donations of parishioners, were in place, and all worthy of

and in harmony with the general design of the building. It was decided to put off the finishing of the interior until some of the debt could be paid. Within four years (1896-1900) the parish, consisting mostly of the working class, contributed over \$10,000; and this without any urging on the part of the pastor. Surely a sign of faith and generosity! The cost of the church, when finished, will be about \$25,000. The architecture of the church is a combination of Gothic and Norman. The dimensions of the stately edifice are: Length, 110 feet; width, 50 feet. A large square tower of 74 feet in height adds much to the appearance of the building, which is far above the ordinary and is in fact one of the most beautiful country churches in the diocese, as it is also a monument to the pastor and his generous little flock of less than fifty families.

The school was established during the pastorate of Father O'Brien, and was in charge of lay teachers until 1875, when Father Kübler engaged the Notre Dame Sisters, and later the Sisters of the Humility of Mary, to conduct it. As the enrollment became too small they were replaced in 1887 by a lay teacher. It was found necessary to again discontinue the school in 1894, on account of building the new church. It was re-opened in September, 1900, and placed in charge of the Sisters of St. Joseph.

ROOTSTOWN, PORTAGE COUNTY.

ST. PETER'S CHURCH.

The parish of Rootstown is an offshoot of St. Joseph's, Randolph. At a cost of about \$1,200, the present church was built in 1868, on a one-acre tract of land, bought in December, 1866. The interior was divided into two rooms, the larger being reserved for church purposes, whilst the other was fitted up as a school room. A lay teacher was engaged who, besides caring for the children in doctrinal and secular studies during the week, officiated also as choirmaster and organist at the church services.

Rootstown was attended from Randolph as a Mission on alternate Sundays until the appointment of the Rev. John J. Boyle, as first resident pastor, in January, 1899. Shortly after his arrival at Rootstown he bought a half-acre of ground immediately adjoining the church premises as a site for a frame pastoral

residence. This was built during the summer and occupied in October of that year. In the same year the church, formerly 25 by 35 feet, was enlarged by an addition of 25 feet. and tastily renovated; these improvements cost about \$1,200 and were paid for when completed. Bishop Horstmann re-dedicated the church on June 29, 1898. Father Boyle was succeeded by the Rev. T. O'Connell, in June, 1900, and he, in turn, by the Rev. N. Kirch, two months later.

The parish has a membership of about 45 German families—all belonging to the farming class.

ROYALTON, CUYAHOGA COUNTY.

ASSUMPTION MISSION CHURCH.

The Mission of Royalton was organized by Bishop Rappe himself, in 1857. He assembled in the house of James Morrow, the few families in that part of Cuyahoga county, and, after Mass and a sermon, advised them to secure a lot and build a small church for themselves. He sent them priests from the Cathedral, about once a month, until 1860. During this time and until 1862 the resident pastors of Liverpool also visited them occasionally. From 1862 to 1868 the Rev. T. J. Halley, of Grafton, was charged with the attendance of Royalton. In 1863 he bought a house and lot for \$500, and remodeled the frame house for church purposes. The location of the property soon proved unsatisfactory and was therefore exchanged in November, 1864, for the present property, which also had a frame building on it. This too was fitted up as a place of worship. Royalton was attended from Grafton until 1869. Since that time it has had a varied and checkered career as a Mission, having been attended from the following places: Cleveland, St. Augustine's, (1869-70); Liverpool, (1870-72); Rockport, St. Mary's, (1873-77); Berea, St. Adalbert's, (1877-79); Olmsted, (1879-80); again from Berea, St. Adalbert's, (1880-82); Cleveland, St. Mary's Seminary, by the Rev. J. A. TePas, (1882-92.) As its membership became largely reduced (less than five families), the Mission was abandoned in April, 1892, and remained without attendance until September, 1900. It is now attached to Independence as a week day Mission, which at present numbers about eight families.

SAINT MARY'S CORNERS, FULTON COUNTY.

ASSUMPTION CHURCH.

St. Mary's Corners (in recent years named Caraghar) is a small settlement, seven miles north of Swanton, in Amboy township, Fulton county. From 1852 to 1867 it was attended as a Station; viz., from Toledo (1852-55); Providence (1855-60); Maumee (1860-65); and Six Mile Woods (1865-67. The Rev. Philip Foley was the first priest to visit the few Catholic settlers in that section of Fulton county, and said Mass in the house of Mr. Forrester.

In 1866, under the direction of the Rev. Charles Barbier, the resident pastor of Six Mile Woods, a subscription was opened for the erection of a church. In November, 1866, Jacob Berrens donated land for the church and cemetery. A frame house of worship (28 by 45 feet), of simple design, was commenced and enclosed in the following year. Its interior was not completed, however, for lack of means, until 1869. During this time the Rev. N. Schmitz, stationed at Six Mile Woods, had pastoral charge.

St. Mary's Corners continued to be attended from Six Mile Woods, now as a Mission, until 1872, when the Jesuit Fathers, of Toledo, were directed to look after its spiritual interests, which they did for three years. Again the Mission was attached to Six Mile Woods, from 1875 to 1877, with the Rev. J. G. Vogt in charge. In 1876 he built the present frame parish house. In February, 1877, the Rev. F. Gauthier was appointed first resident pastor. In a short time the congregation numbered fifty-six families, composed of Irish, German and a few French farmers. By this time also the church had become too small. Galleries were therefore constructed along the rear and almost the entire length on both sides of the building, thus tiding over the immediate need of a new and larger church. Father Gauthier's pastorate ended in October, 1880. His successor was the Rev. B. B. Kelley, who was removed in February, 1881, when for the third time St. Mary's became a Mission of Six Mile Woods, and so remained until April, 1882. The Rev. F. X. Nunan was then appointed resident pastor. He was succeeded in August, 1883, by the Rev. T. F. McGuire, who at once started a subscription for the erection of a much



ST. MARY'S CHURCH (1st and 2nd), ST. MARY'S CORNERS.
ST. RICHARD'S CHURCH, SWANTON.

needed church to replace the old one. The "building movement" was very slow, more than four years having elapsed before the foundation was begun. Mgr. Boff, V. G., laid the cornerstone on August 12, 1888. The work was soon rapidly pushed and the church, a very handsome brick structure (40 by 80 feet), with stone trimmings, stained glass windows, and surmounted by a beautifully designed spire, was used for the first time on February 17, 1890. It was frescoed in the spring of 1891, and dedicated on November 8, of the same year, by the Rt. Rev. Mgr. Boff, then administrator of the diocese. The church is an eloquent testimony to the faith and generosity of the people of St. Mary's.

Father McGuire left St. Mary's in December, 1889, and was succeeded by the Rev. J. Walsh who however remained only till March, 1890. Father McGuire was then re-appointed in the following month, and had pastoral charge of St. Mary's, until January, 1892. The next resident pastor was the Rev. W. A. Panuska, from March to September, 1892. In January, 1893, the present pastor, the Rev. J. A. Schaffeld, took charge. During the few months, in 1892, when St. Mary's was without a pastor, it was attended from Six Mile Woods.

Through Father Schaffeld's efforts the parish debt was cancelled in a short time, and the entire church property, about three acres, including the cemetery, was put in excellent condition. The old church was also repaired and changed into a parish hall. During the pastorate of Father Schaffeld handsome church furnishings, an organ, Stations, etc., were bought, at a cost of about \$2,500.

There is no parochial school at St. Mary's, because most of the eighty-five families belonging to the parish live too far from the church to make it convenient for their children to attend.

SAINT PATRICK'S, SENECA COUNTY.

ST. PATRICK'S CHURCH.

St. Patrick's settlement, composed of Irish and German farmers, is situated about six miles west of Tiffin. Prior to the organization of St. Patrick's congregation, the former were identified with St. Mary's parish, at Tiffin, and the latter with

SALEM, COLUMBIANA COUNTY.

ST. PAUL'S CHURCH.

Salem is one of the oldest towns in Ohio. It was founded in 1806 and its original settlers were Quakers. It has now a population of about 8,000, and large manufacturing interests. So anti-Catholic was the spirit of the place for a long time that, until recent years, Catholics found neither encouragement to settle there, nor could they get employment in the numerous manufactories of the town. No Catholics lived at Salem prior to 1850. Beginning about 1853, a few Irish laborers, employed on the "Fort Wayne" railroad, settled there, and in course of time others did likewise. They received spiritual attendance from the resident pastors of Dungannon until 1867, and from the Rev. M. Mulcahey, of St. Louis' College, at Louisville, until 1868. The Rev. E. W. J. Lindesmith then had charge of Salem, at first from Alliance (1868-72) and then from Leetonia, until July, 1880. He said Mass in private houses once a month, on week days, and four times a year, on Sundays, in the Town Hall. In January, 1879, he bought for the sum of \$800 the present parish property, on East Main street, for a prospective church. By this time perfect harmony prevailed among the thirty-five Catholic families of Salem, and old prejudices against the Catholic Church were well-nigh removed by Father Lindesmith, who frequently lectured before the Protestants of the town, on Catholic doctrine. When he first visited Salem he had to encounter much bigotry, but this soon passed away.

In July, 1880, the Rev. C. H. Treiber was given charge of Salem as a Station. He visited it monthly on Sundays and continued to celebrate Mass in the Town Hall, as did his predecessor. Meanwhile he raised a subscription for the long desired church. In this he succeeded beyond his expectation, and received financial aid not only from his own little flock, but also from some non-Catholics of the town, whose respect and good will he soon gained. The church, a neat and attractive frame structure, 30 by 50 feet, was commenced in September, 1881, and, though its interior was not quite finished, Mass was celebrated in it for the first time on the following 27th of November. Including its handsome furnishings and stained glass windows, the church cost

about \$3,600. Bishop Gilmour dedicated it on November 28, 1886.

Father Treiber was appointed first resident pastor of Salem at the time he commenced the church, in September, 1881.

In the spring of 1887 Father Treiber built an addition of 26 by 50 feet to the church, almost as large as the original structure, in order to accommodate the increasing membership of the parish. The addition cost about \$1,000, and provided a commodious sanctuary and two sacristies. The construction was still under way when, to the regret of his people and the citizens of Salem in general, he was transferred to Crestline, in June, 1887. He was succeeded by the Rev. W. J. Finucan, whose impaired health however forced him to resign in December of the same year.

The Rev. Francis Senner was the next resident pastor; he received his appointment in January, 1888. In 1889 he built the present parish house, which is a frame structure; it cost about \$1,200. During the same year two side altars were placed in the sanctuary, and the entire debt of the parish was cancelled. Father Senner's pastorate ended in September, 1897, his successor being the present incumbent, the Rev. G. C. Schöneman. At a cost of about \$1,200 he added a number of notable improvements to the church and residence, thus making both buildings attractive in appearance, especially the former. He is at present making every effort towards establishing a parish school.

St. Paul's parish has a membership of about 100 families.

SALINEVILLE, COLUMBIANA COUNTY.

ST. PATRICK'S CHURCH.

The village of Salineville is located on the Cleveland and Pittsburg railroad, in the heart of the coal district of Columbiana county. The Catholic miners received the ministration of the resident pastors of Summitville as early as 1857, but the Rev. P. J. McGuire was the first priest to visit them regularly from that place, from September, 1866, to September, 1874. At that time they numbered about fifteen families. He said Mass in a private house for a time, until he secured the use of Robbin's

Hall, which was fitted up in a primitive way as a temporary place of worship. Later on the public school, then near the site of the present church property, was used for several years. In July, 1872, Father McGuire bought two lots and built on one of them the brick church (36 by 65 feet) which is now in use. Bishop Gilmour laid its cornerstone in the fall of that year. Although with its interior as yet unfinished, the church was used the first time for divine service in the spring of 1873.

The Rev. B. B. Kelley, of Summitville, was the next priest to attend Salineville—until January, 1876. His successor in both places was the Rev. E. J. Murphy, who remained in charge until October, 1882. He finished the interior of the church, which in its completed condition cost about \$5,000. Shortly after the building had been enclosed, in 1873, the dire effects of the financial panic of that year were greatly felt also in Salineville. In consequence of this the greater part of the subscription promised for the church remained unpaid, and a comparatively large debt had to be faced for nearly ten years. It was finally cancelled during the administration of Father Murphy, but not without great effort, as the Mission was small and poor.

In October, 1882, the Rev. J. P. McGrath was appointed first resident pastor of Salineville. He bought a house and lot on Jefferson street, adjoining the church lots, in December, 1883. With the changes necessary to make the frame house serve as a pastoral residence, the new property cost about \$1,200. Father McGrath was removed in August, 1884, and Salineville was again attended from Summitville until April, 1888, with the Rev. J. C. Desmond in charge. In April, 1888, the Rev. P. A. McShane was appointed resident pastor of Salineville, but his stay was short—until January, 1889. Since that time the following priests have had charge: The Revs. T. F. Mahon, January, 1889, to January, 1890; C. L. O'Brien, to January, 1893; M. O'Brien, to September, 1894, when Salineville was attached to Summitville for a few weeks. In October, 1894, the Rev. J. F. Donohue was appointed resident pastor. He was succeeded in October, 1895, by the Rev. F. J. Keelan, who left in the following month, when the Rev. J. W. Bell, of Summitville, was given charge of Salineville as a Mission. As such he attended it every Sunday, until April, 1896, when he was appointed resident pastor of the place,



HOLY ANGELS' CHURCH, SANDUSKY.

and remained till January, 1900. His successor is the present incumbent, the Rev. J. McMahon.

During the pastorate of Father Bell the parish property was greatly improved. He had it graded, and then enclosed it with a neat iron fence. He also tidied up the church, and pastoral residence, so that when he left Salineville, the parish and its property were in excellent condition, and without debt.

Thus far it has not been found practicable to establish a parochial school.

The parish numbers now about 80 families.

SANDUSKY, ERIE COUNTY.

HOLY ANGELS' CHURCH.¹

The Holy Sacrifice was offered up for the first time within the limits of Northern Ohio in 1749. The celebrant was the Jesuit Father, Peter Potier, the place, a settlement of Huron Indians near the Sandusky Bay, and the worshippers, about 30 of the Hurons whom Father Potier had converted from Paganism to the Catholic Faith.²

Father De la Richardie, also a Jesuit, built a log chapel for the converted Wyandot Indians, about six miles south of Sandusky Bay—the first Catholic place of worship in Northern Ohio.³ About 1773 the Huron and Wyandot Missions were abandoned for reasons not under the control of the Jesuit missionaries, who were recalled to Quebec, whence they had been sent. In consequence of this fact, what little of Catholicity remained at that time among the Indian tribes soon disappeared.⁴

Not until about 1830 did Catholic immigration from Europe turn towards Sandusky, at that time a promising and growing town, with a fine harbor on the Bay of the same name. The first permanent settlement at Sandusky had been made as early as

1. *The Church in Northern Ohio*, 4th ed., pp. 295, 297, 299; this volume, pp. 31, 42, 43, 47.

2. J. Glimary Shea, in *Catholic Universe*, September, 15, 1881.

3. Shea, *Catholic Church in U. S.*, vol. 111, p. 330.

4. Shea, *Catholic Missions*, p. 203.

1817, and the town was called Portland, which name it bore for some years.

The first priest to visit the pioneer Catholics at Sandusky was the Rev. F. X. Tschenhens, who came in 1834 from Peru, Huron county, where he was resident pastor. He and other Redemptorist Fathers from the same place came to Sandusky at irregular intervals, and said Mass in private houses.

From September, 1839, the Rev. P. J. Machebeuf (late Bishop of Denver) attended Sandusky from Tiffin, thirty miles distant, and made the journey on horseback. In December, 1840, he was appointed first resident pastor of Sandusky, and remained until January, 1851. Shortly after his arrival he rented a room in the upper story of the old Custom House, and fitted it up as a temporary place of worship—the first used by the Catholics of Sandusky. He then looked about for a lot on which to build a church. Mr. W. H. Mills, a Protestant, and owner of a large tract of land in the west end of Sandusky, donated, on July 7, 1841, five lots to Father Machebeuf for church purposes, besides giving him a generous cash subscription. As that part of Sandusky was then rather central, the site was considered most suitable for its purpose, and therefore gladly accepted by Father Machebeuf, as also by his congregation—then small and poor. The foundation of the church was commenced in the fall of 1841, and the cornerstone was laid by Father Machebeuf, as the Bishop's delegate, on October 13, of the same year. The church, a stone structure, was enclosed in the following year, when the pastoral residence, also a stone building, was erected. In 1844 Father Machebeuf went to Europe to seek financial aid for his parish from his countrymen in France. In this he was successful and on his return continued the work in his church, which had to be suspended, owing to lack of means. The church was finally brought to completion in November, 1845.* The old bell, bearing the date of that same year, was made in Cincinnati and brought to Sandusky from Toledo by a Mr. McGoldrick with a team of oxen through forest and fields before the days of public roads; it is still preserved in the church tower.

About 1850 Father Machebeuf lengthened the church over

**Catholic Telegraph*, February 12, 1846.

18 feet, making the dimensions 40 by 80 feet, the same as they are at present (1900). Besides this he added two wings (each 18 by 21 feet) opening into the church, and are known as St. Mary's and St. Joseph's chapels. These two additions were necessitated by the increase of membership.

The English and German speaking Catholics of Sandusky formed but one parish—Holy Angels'—until 1853. The present St. Mary's German congregation was then organized, and separate services were held in Holy Angels', pending the erection of St. Mary's church. From April, 1863, to November, 1875, the Rev. R. A. Sidley was pastor of the English speaking Catholics of Sandusky. The present parish of Sts. Peter and Paul was established in 1871. From that time, until 1875, Holy Angels' was practically abandoned as a parish church, being attended from Sts. Peter and Paul's as a Mission. This method did not meet the approval of the Catholics in the West End of Sandusky, and hence, by persistent petitions to Bishop Gilmour, they finally succeeded in securing a priest to minister to them exclusively. This was done by the appointment of the Rev. T. M. Smyth, in November, 1875, as their resident pastor. He repaired the exterior and interior of the church, had it frescoed, supplied with gas fixtures and a set of Stations. The sanctuary was also embellished, and stone sidewalks were laid around the entire church property. These improvements cost about \$2,500.

Father Smyth was succeeded, in August, 1887, by the Rev. John Tracy. He renovated the church, remodeled the pews and put in stained glass windows, bought an organ, and added some repairs to the pastoral residence. These improvements cost about \$3,000, and were paid for at the time he left the parish, in 1893. The present pastor, Father Lamb, succeeded Father Tracy in December, 1893. He continued the work of beautifying the parish property, thus greatly enhancing its value. In 1894 he had the church supplied with a steam heating apparatus, two altars, communion railing, vestments, electric lights, etc. In the following year he built the present pastoral residence, making it a modern and well appointed building. With its furnishings it cost about \$6,500. The improvements he added to the church and church lots, and the renovation of the school, including also a

parish hall, cost about \$14,000. This important work was done and paid for between 1894 and 1900. The cemetery, which is used jointly by Holy Angels' and Sts. Peter and Paul's parishes, was also greatly improved and beautified during this period. At present (1900) Father Lamb contemplates a thorough renovation of the church, as well as its enlargement by an addition of 35 feet to the front, which is to be ornamented with a square tower, to supplant the old spire. These improvements will be commenced within the next year or two, and will cost not less than \$10,000.

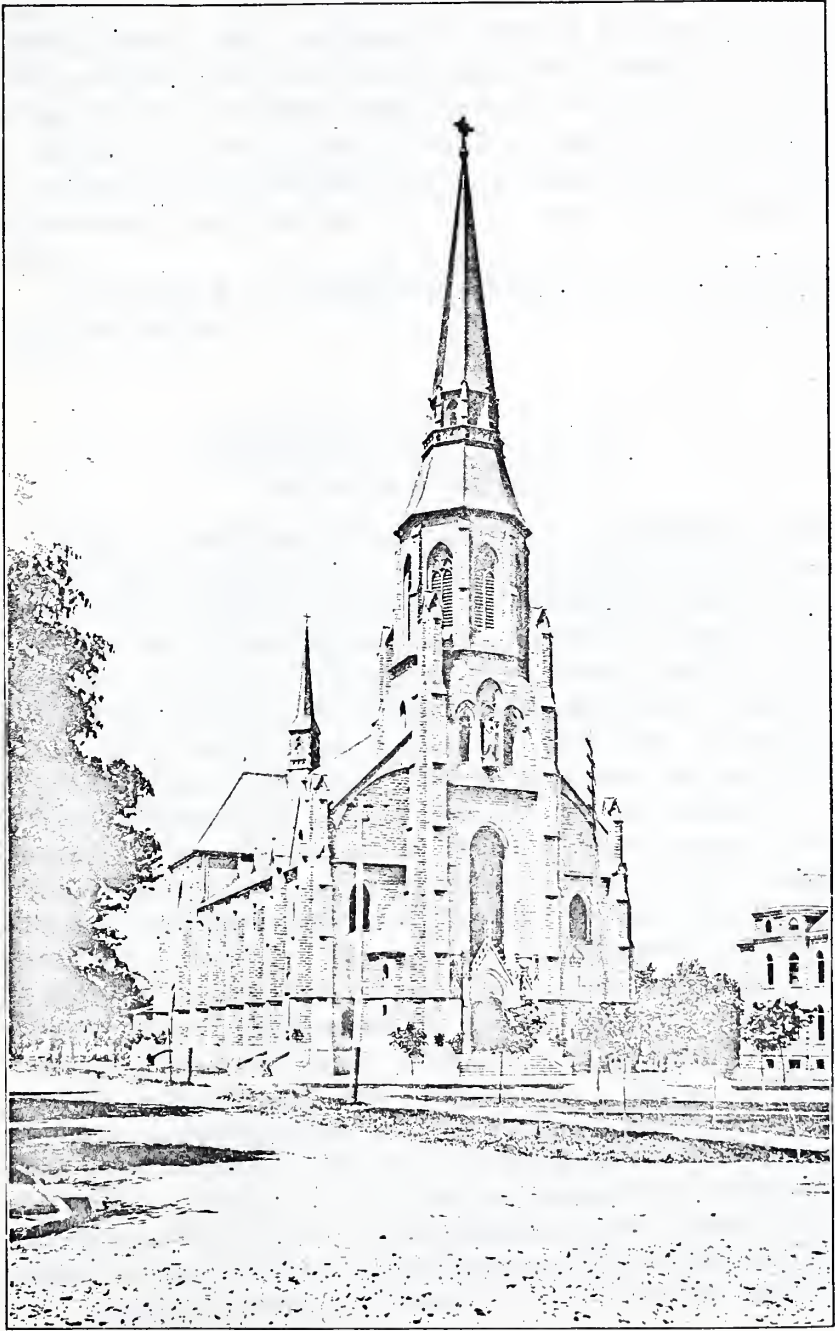
Shortly after the completion of the church, in November, 1845, Father Machebeuf opened a small school at the northeast corner of the church property, and placed it in charge of a lay teacher. It was however soon discontinued, for want of attendance and support, as but few children lived near the school.

For the convenience of the children living in the eastern part of Sandusky, and too far from Holy Angels', the Rev. J. V. Conlan built a brick school on Jackson street, in 1852, on two lots he had bought in January, 1851.

As the Catholic population continued to steadily increase towards the eastern part of Sandusky, additional school and more convenient church facilities were demanded. To satisfy this double demand, the Rev. A. Caron built, at his own expense, a "chapel of ease," in 1857, and in the following year he also erected a second school, of stone, for the boys. The first school, built by Father Conlan, was then assigned to the use of the girls. Both buildings were erected on the lots bought by Father Conlan, in 1851, at the corner of Jefferson and Jackson streets, and are now part of the property owned by Sts. Peter and Paul's parish.

During the pastorate of Father Smyth the present two-story brick school, near Holy Angels' church, was built at a cost of about \$3,500. It was in charge of lay teachers until 1889, when Father Tracy engaged the Ladies of the Sacred Heart as teachers. They were succeeded, in September, 1893, by the Ursuline Sisters, of Tiffin, who were replaced, in September, 1894, by the Sisters of the Humility of Mary; these have been in charge of the school since then. A neat cottage, with all the modern conveniences, has been secured as a residence for the Sisters.

Following is a list of pastors who have had charge of Holy



ST. MARY'S CHURCH, SANDUSKY.

Angels' parish: The Revs. P. J. Machebeuf, 1840-51; J. V. Conlan, January, 1851, to December, 1855; F. M. Boff, January, 1856, to March, 1857; A. Caron, to May, 1861, during which time he had the Rev. D. Tighe as his assistant for nearly two years; L. Molon, July, 1861, to April, 1863; R. A. Sidley, to April, 1871; T. M. Smyth, from November, 1875, to August, 1887; J. Tracy, to December, 1893, and the Rev. T. P. Lamb, since December, 1893.

The parish is in a flourishing condition, and now numbers about 120 families.

SANDUSKY, ERIE COUNTY.

ST. MARY'S CHURCH.

Prior to 1853 the Catholic Germans of Sandusky formed part of Holy Angels' parish. In January of that year they petitioned Bishop Rappe for permission to organize as a distinct congregation and to have separate services in Holy Angels' church until able to build for themselves. The desired permission was granted and the Rev. J. V. Conlan said Mass for them. The Rev. F. M. Boff, then a deacon, and who had been stationed at Sandusky, since September, 1852, as quasi-assistant to Father Conlan, preached the German sermons for five months. In December, 1853, the Rev. J. P. Dolweck was appointed pastor of the Germans, and remained in charge till April, 1855. During this time he resided with Father Conlan. In June, 1855, he was succeeded by the Rev. J. Hamene, who secured a lot at the corner of Decatur and Jefferson streets. Later on two additional lots were bought on Jefferson street, next to the first. These cost \$1,900, but the deeds for the three lots were not given until paid for—about November, 1864. Messrs. N. J. Buyer, L. Cable, H. Lotz, G. Homegardner and a few others gave their personal bond to secure payment of the lots, as the congregation was poor, and without credit. On the first mentioned lot a small stone church was built in 1855. It was dedicated to the Blessed Virgin, under the title of Our Lady of Sorrows. Father Hamene also built a pastoral residence of stone, in 1856, and in the following

year a frame school. A frame addition was built to the pastoral residence some years later.

The next priest in charge of St. Mary's was the Rev. J. Hackspiel, from July, 1861, to September, 1862. During his pastorate the present school, a stone structure, facing Jefferson street, was commenced. At a cost of about \$5,000 it was finished by his successor, the Rev. N. Moes, who was pastor of St. Mary's, from September, 1862, until November, 1863. During the next two years the following priests had pastoral charge of the congregation: The Revs. N. Roupp, November, 1863, to June, 1864; J. B. Uhlmann, to June, 1865; G. A. Verlet, to September, 1865. The Rev. A. Herbstritt, formerly a Sanguinist, was then appointed to St. Mary's, and remained until July, 1868. In February, 1866, Father Herbstritt bought the present cemetery, which covers an area of five acres. He also bought, in May, 1868, the present splendid church property (six lots) between Central avenue, Jefferson and Fulton streets; the lots cost \$6,665. The object he had in view when purchasing them was to secure an eligible site for a larger and better church, in keeping with the size and needs of the rapidly increasing parish. But before he could execute his plans he was replaced, in July, 1872, by the Rev. V. Haussner, who, however, did not feel able to build the church. That important and responsible task fell to the lot of the Rev. N. Moes, who for the second time was appointed pastor of St. Mary's—in January, 1873. Shortly after assuming charge of the parish he had plans drawn for the proposed church. The foundation was finished in the early fall of 1873, and Bishop Gilmour laid the cornerstone in October of that year. But the hopes and expectations of the pastor and his people, for an early completion of the church, were dispelled by the financial panic of the "Black Friday" of 1873, repeatedly mentioned in the preceding sketches. In consequence of this fact the work, so auspiciously begun, had to proceed very slowly, a small portion of the walls being built each year, and only to the extent of the actual receipts from subscriptions and collections. But with the first signs of better times, financially, Father Moes, assisted by his generous people, resumed the work in full earnest. Gradually, and from 1879, rapidly, the massive

and stately pile assumed shape. Finally, on Sunday, November 28, 1880, the splendid stone structure was dedicated to the service of God and the patronage of the Blessed Virgin, as our Lady of Sorrows. Bishop Gilmour, assisted by many priests, performed the dedicatory ceremony. That it was a day of supreme joy for the zealous pastor and his generous parishioners need hardly be said.

St. Mary's church takes undisputed rank among the finest and largest churches in the diocese. Its dimensions are: Length, 184 feet; width, 75 feet; height of spire, 200 feet. The architecture is pure Gothic, the material, Sandusky blue limestone, with Berea sandstone trimmings, and the groined ceiling is supported by ten stone columns, ornamented with beautifully carved capitals. The church has a chime of three fine bells, two of which were donated—the largest, by Mr. C. Zipfel, the second in size, by Mr. J. Obergfell; the third is the same that was used in the old church. The interior of the church is fully in keeping with its imposing exterior. The stucco work and the stained glass windows show excellent taste. The handsome pulpit was put in place shortly before the church was dedicated. The first altars were for temporary use; they were replaced by the present artistic ones, in 1887. The confessionals, and the splendid Stations (all oil paintings) which grace the church, were bought, in 1890, and cost \$1,500. The best evidence of the generosity of St. Mary's parish, and of the prudent management of Father Moes and his building committee, is the fact that, although the church cost upwards of \$80,000, at the time of its dedication the debt was less than \$10,000. The beautiful temple will be a lasting monument to the zeal of Father Moes, as well as to the unstinted liberality of the parish, of which fully one-third are of "God's poor." Among the most generous contributors were J. Fischer, N. J. Buyer, J. Krupp and L. Cable.

After completing the church, Father Moes directed his attention to the betterment of the school, which had become inadequate to the needs of the large enrollment of children. Therefore, in 1887, at a cost of about \$5,000, he erected another building of stone, fronting on Decatur street, in the rear of the old church, and had it fitted up with all the latest school appliances. The

old church was put in good repair and used for week-day services for a few years; it is now used as a parish hall.

Failing health forced Father Moes to resign in October, 1888. His grand work was done, and he felt in need of rest. Although the parish was for years too large for one priest to do it full justice, yet, owing to the scarcity of priests, he was without an assistant for a considerable portion of his pastorate. He returned to his native Luxemburg, in November, 1888, where he died, full of years and merit, November 26, 1900. He was succeeded by the Rev. J. Heidegger, who made a number of improvements, including a boiler house, of stone, for the heating plant of the church; it cost \$4,000. The present pastoral residence, a beautiful stone structure, fronting on Central avenue, commenced in 1891, was almost completed at the time he left St. Mary's, in March, 1893. The Rev. S. Rebholz was appointed his successor in the following month, and has since been in charge. He finished the interior of the residence at once. Exclusive of its furnishings, it cost about \$12,000, and is one of the best appointed parish houses in the diocese; it is the fitting complement of the adjacent church. During the same year two additional altars were placed in the sanctuary, making a total of five, all of which were united by ornamental fretwork, leading to a Gothic superstructure on the main altar. This was surmounted by an artistic crucifixion group, all combined giving the sanctuary a harmonious effect.

In order to fittingly commemorate the 25th anniversary of the laying of the cornerstone of St. Mary's second church, which ceremony took place in the fall of 1873, Father Rebholz determined to have the interior of the church beautified in 1898, from sanctuary to organ loft. It was therefore frescoed most artistically, the altars, communion railing and pulpit were refurbished; electric lighting was introduced; and the gallery was extended to make room for the large and splendid organ which replaced the one that had done service for many years. These improvements were made at an outlay of about \$11,000, the organ alone costing \$5,000. Besides largely reducing the original debt of \$22,000, which he found on taking charge of St. Mary's, Father Rebholz's parishioners contributed, within eighteen months, upwards of \$12,000—more than sufficient to pay for these improvements.

The 25th anniversary of the laying of the cornerstone was celebrated with great eclat on Sunday, September 18, 1898, the Rt. Rev. Bishop Horstmann pontificating on the joyful occasion. The ornate church was resplendent with its profusion of lights and flowers, and the choir, by its correct rendition of the Church's chant, added to its name and fame. It was truly a "red letter day" for pastor and people.

While embellishing the House of God, Father Rebholz did not forget to look after the interests of the school—that most necessary adjunct to the church. For thirty-five years the Ladies of the Sacred Heart of Mary had successfully taught the children of the parish. To the regret of the pastor and parish they found it necessary, however, in June, 1893, to sever their connection with the school. This forced Father Rebholz to seek other teachers. He therefore engaged the Sisters of Notre Dame, from Cleveland; they took charge of the school the following September and have taught it ever since. The old pastoral residence was enlarged and improved at a cost of \$2,000 and assigned to the Sisters for their dwelling. In 1894 two additional school rooms were provided in the old church to satisfy the demands of the steadily increasing enrollment of children. St. Mary's has now ten class rooms, nine of which are in charge of the Sisters, and the one for the larger boys, under that of Mr. J. Gerhardstein, who is also the organist of the excellent parish choir. The school has now an attendance of nearly 750 pupils.

St. Mary's parish has still one great undertaking in view in the line of parish buildings, viz., a large school, with society rooms, and a parish hall. This is felt to be an urgent necessity. According to present plans the old church and the Sisters' residence will be torn down; the present girls' school is to be remodeled into a dwelling for the Sisters, and the proposed new school is to be erected at the corner of Jefferson and Decatur streets, immediately adjoining the school now fronting on the latter street. With this improvement made as planned, St. Mary's parish will be second to none in the diocese in point of buildings and property, as it is now also one of the largest and most flourishing German parishes in the diocese, and numbers about 800 families.

In concluding this sketch it is but proper to mention the

priests who aided the various pastors in discharging the onerous duties connected with so large and important a parish as is St. Mary's. Following is a list of their names and time of service: The Revs. F. Metternich, June, 1874, to April, 1875; A. Dambach, August, 1883, to August, 1886; M. Philippart, August, 1886, to January, 1888; B. Rosinski, January, 1888, to May, 1890; J. Gastager, June to November, 1891; and the present curate, the Rev. J. S. Widmann, since April, 1892. The Rev. Paulinus Weiss, O. S. F., and the Rev. C. Griss were also in temporary charge of the parish; the former during the illness of Father Moes (December, 1882, to March, 1883), and the latter during his absence in Europe, from February to August, 1885.

SANDUSKY, ERIE COUNTY.

STS. PETER AND PAUL'S CHURCH.

Until the appointment of the Rev. Robert A. Sidley, in 1871, as first pastor of Sts. Peter and Paul's, all the English speaking Catholics of Sandusky formed but one parish—Holy Angels'. Hence the history of the origin and progress of the former is also part of the latter, starting from April, 1871, when Sts. Peter and Paul's church began to be used by the members now comprising both parishes.¹

Considerable dissatisfaction arose about 1850, and even before, in regard to what was considered the out-of-the-way location of Holy Angels' church. In consequence of this feeling a school was built in 1852, at the corner of Jackson and Jefferson streets for the convenience of the children in that part of the city. A "chapel of ease" was also erected there in 1857. In the following year a second school, of stone, was built for the boys, the first school, a brick structure, now being assigned to the girls. With these buildings the pressing needs of the central and eastern sections of Holy Angels' parish were provided for, at least for some years.

But the demand, to build also a permanent church in the same locality, continued to be pressed. Finally the Rev. R. A. Sidley, whose pastorate of Holy Angels' parish began in April, 1863,

1. See Historical sketch of Holy Angels' Church, Sandusky, p. 603, this volume.

gave heed to this just demand, by calling a meeting of the principal members of the parish, in the spring of 1865, to discuss the question, whether it would be better to enlarge the old church, now much too small, or to build a new church on the lots already bought at the corner of Jackson and Jefferson streets. The vote was almost unanimous in favor of building a new church on the place first chosen. It was found however that a church of the required size could not be built, either there, or on the lot which had been bought on Columbus avenue. Two additional lots adjoining the first were therefore purchased at a cost of \$2,400. In the spring of 1866 the foundation of the new church was commenced and the cornerstone laid by Bishop Rosecrans on July 22, of the same year. The building was rapidly pushed to completion, and used for the first time, on Easter Sunday, April 9, 1871. The marble high altar was consecrated by Bishop Gilmour on the Feast of the Ascension, May 25, 1872, and the church itself was consecrated by the same Prelate on November 3, 1878, and placed under the patronage of the Apostles Sts. Peter and Paul. The handsome and substantial edifice is 145 feet long, 71 feet wide, and the stately massive tower is 135 feet high. The material used in the building is blue stone, ornamented with sand stone. The interior is very neat and attractive, especially the ornate and heavily groined ceiling. The church cost about \$75,000, and will seat 1,200. It is one of the most prominent edifices in Sandusky. The fine organ cost \$3,200, and the bell, which is the largest in Sandusky, weighs 4,000 pounds, and cost \$1,300. The pastoral residence, also a stone structure, was built in 1871, at an expense of about \$5,000.

Since November, 1875, Holy Angels' and Sts. Peter and Paul's parishes have had distinct and separate existence, the latter retaining all the property on Jackson and Jefferson streets, and on Columbus avenue. With the buildings the property is valued at about \$90,000. The cemetery is located on the outskirts of the city and covers about seven acres.

At the Synod held in January, 1889, Sts. Peter and Paul's was made a rectorate, and the Rev. R. A. Sidley was appointed an irremovable rector.

The Ladies of the Sacred Heart of Mary had charge of the

girls' school from the time it was organized, and Mrs. Mary Buyer taught the larger boys for upwards of twenty years. Between 1893 and 1894 the Ursulines, of Tiffin, conducted the school. They were succeeded in September, 1894, by the Sisters of St. Joseph. The present enrollment is 180 pupils.

According to the last diocesan census, published in 1900, the parish has 225 families.

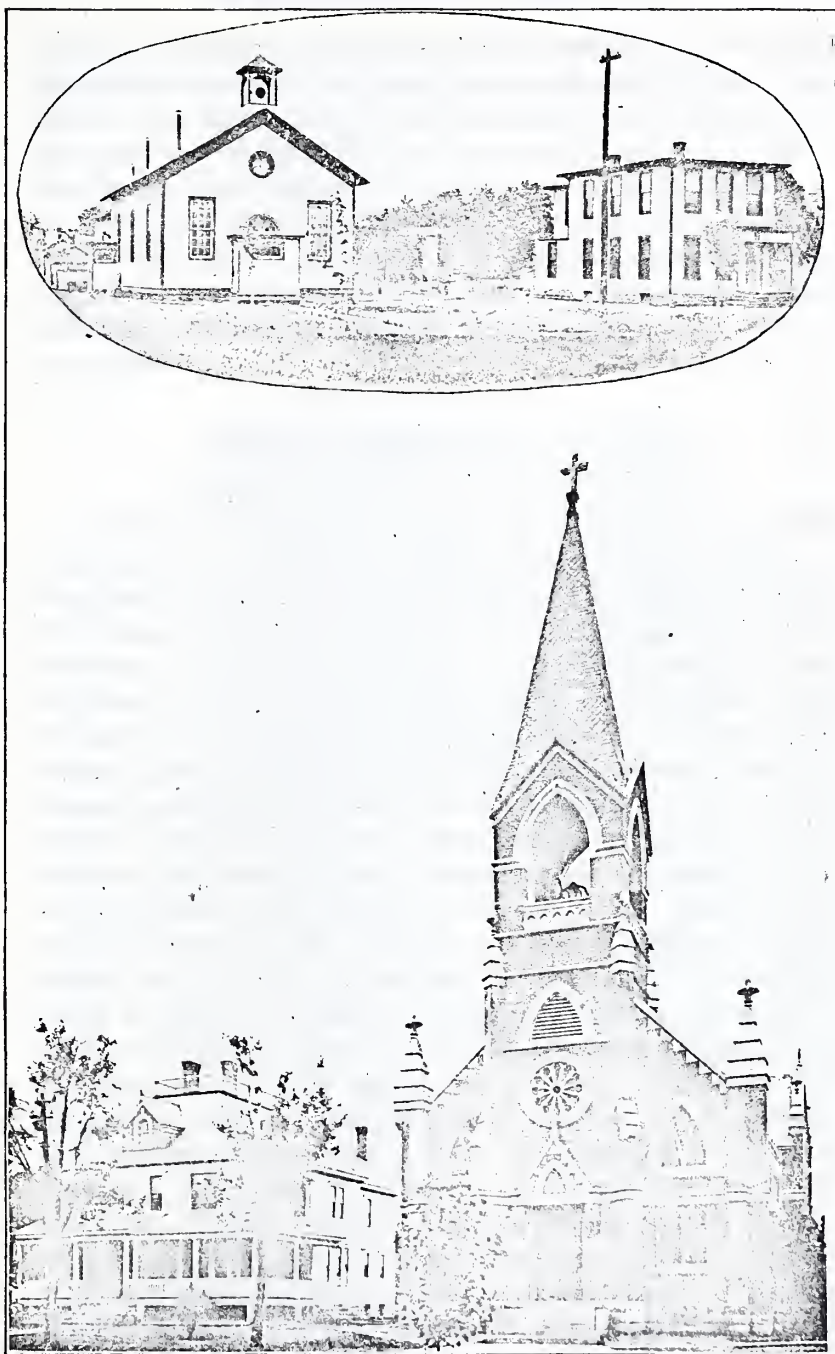
The following priests filled the position of curate: The Revs. J. A. Molloy, 1872-75; J. C. Kenney, March, 1888, to October, 1889; J. A. Sidley, December, 1892, to October, 1894; J. B. Mooney, October, 1894, to July, 1896; L. A. Brady, July, 1896, to November, 1900, and the present curate, the Rev. C. A. Martin, since November, 1900.

SHEFFIELD, LORAIN COUNTY.

ST. TERESA'S CHURCH.

The parish of St. Teresa is composed entirely of German farmers and at present numbers about 45 families. Its history dates back to 1847, when it began to be attended from French Creek as a Mission; a log church, or chapel, was built in that year. In March, 1853, the Rev. J. Van den Broek, C. PP. S., bought two acres of land, and on the southeast corner of it, fronting the road, he built the present church in the same year. It is a frame structure, 40 by 60 feet, and cost about \$1,000. Part of the land is used as a cemetery.

Sheffield continued to be attended from French Creek or Avon, until June, 1881, when the Rev. A. Dambach was appointed first resident pastor. In December, 1880, one-half acre of land was bought, and the present brick pastoral residence was built on it at a cost of about \$2,700. In August, 1883, Father Dambach was succeeded by the Rev. D. Zinsmayer, who remained in charge until 1894. The two fine bells now in use were bought, and the church and parish house renovated, during the pastorate of Father Zinsmayer. His successor was the Rev. J. H. Hennes, who resigned the parish, and left the diocese, in January, 1897. Sheffield was then attended from Avon until June, 1897, when the Rev. C. Settele was appointed resident pastor. Ill health



SACRED HEART OF MARY'S CHURCH (1st and 2nd), SHELBY.

forced him to resign in September, of the same year. He remained at Sheffield in privacy, and died there on March 19, 1898. Father Hennes was again received into the diocese and re-appointed to the pastorate of Sheffield in September, 1897. The Rev. A. Magenmann was appointed his successor, in March, 1900.

The children attend the District school, which however is Public only in name. For nearly three years (September, 1898, to June, 1900,) the Sisters of Notre Dame taught the school. Before that time Catholic lay teachers were in charge, and have been since then.

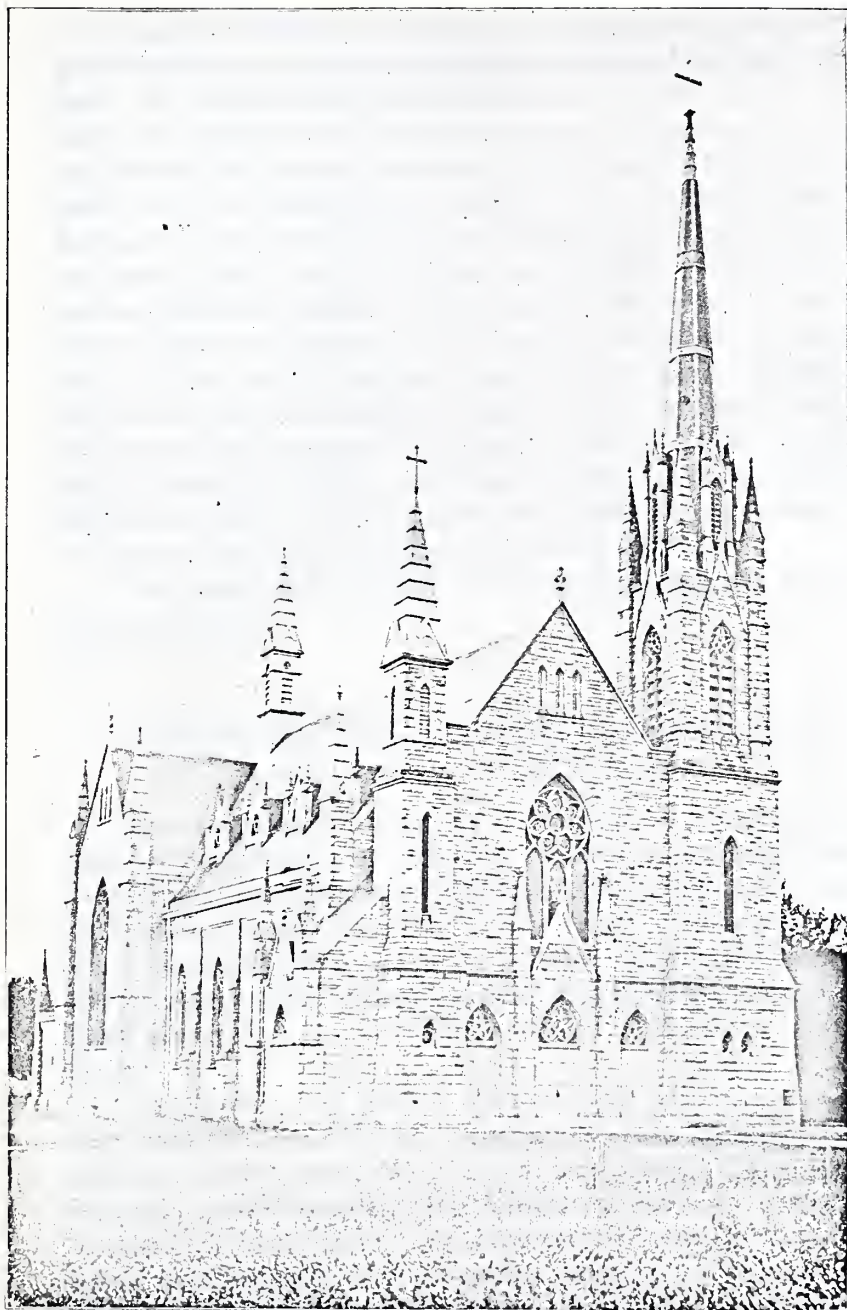
SHELBY, RICHLAND COUNTY.

SACRED HEART OF MARY'S CHURCH.

Prior to 1860 the few Catholics who then resided at Shelby attended Mass at Shelby Settlement, three miles distant. The first priest to pay them pastoral visits (about 1862) was the Rev. V. Arnould, at that time stationed at Shelby Settlement. These visits were continued from that place by himself and his successor, the Rev. H. D. Best, until the fall of 1865, when the Rev. J. Kuhn, of Mansfield, took charge of Shelby as a Station. In March, 1866, Father Kuhn bought two lots on Raymond avenue, and built a frame church, 25 by 60 feet, on one of them, at a cost of about \$1,500. The Mission then numbered only 12 families, who contributed generously of their limited means. Before the church was built Mass was celebrated, for nearly ten years, by all the visiting priests, in the residence of Mr. W. Klees. After the church was finished, in the early autumn of 1866, Shelby was made a Mission of Shelby Settlement, and so continued until 1868, when it was attended consecutively from Galion, Crestline and Loudonville, and again for a short time from Shelby Settlement, until the appointment of the Rev. M. J. Murphy, as first resident pastor, in July, 1876. He remained in charge until February, 1877, when the Rev. F. J. Oberle was appointed his successor. Father Oberle found the church greatly in need of repairs, and made them at once. He also built a frame pastoral residence, and an addition of 16 feet to the church. The Rev. F. Rupert succeeded Father Oberle in April, 1881, and remained till July, 1882. He found the parish in financial straits and the

people quite disheartened. Soon however he succeeded in changing the condition of affairs for the better, and in gaining the good will of all with whom he came in contact. His successor was the Rev. A. Huthmacher, whose pastorate extended from July, 1882, to November, 1888. He continued the policy of Father Rupert with like success. In November, 1887, he bought two lots next to those secured in 1866, to serve as the site for a new church, which was greatly needed. At the same time he also bought additional ground for cemetery purposes.

The next priest in charge was the Rev. P. McDonald; his stay was short—from November, 1888, to June, 1889. His successor was the Rev. Joseph F. Smith, June, 1889, to October, 1894. He saw at once the need of better and larger church accommodations, and with this object in view took up a subscription; and his appeal met with a very generous response. Plans for a new church were submitted to Bishop Gilmour and approved by him. As a preparatory step the old church was moved eastward in June, 1890, to one of the lots bought by Father Huthmacher, to make room for the new church, which was commenced in the fall of 1890, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on October 12, of that year. In the spring of 1892 the church was finished. Bishop Horstmann dedicated it on June 12, 1892. The brick structure, 40 by 85 feet, is of Norman architecture and has a very attractive appearance. It has an open tower, stained glass windows, handsome furnishings, and cost about \$10,000. The building of this church was a great undertaking for Father Smith and his people, then numbering less than fifty families. But his prudent management and their unfailing generosity resulted in success. The Catholics of Shelby have today one of the prettiest churches in that spirited and enterprising town. The Rev. J. P. Michaelis succeeded Father Smith in October, 1894. During his pastorate a number of improvements were added and the moderate debt considerably reduced. His successor was the Rev. I. J. Wonderly, who remained from June to September, 1899, when he was transferred to Crestline. Father Wonderly's successor is the present pastor, the Rev. E. P. Graham. The parish debt having been cancelled in 1899 he built the present handsome and well appointed pastoral residence, on the site of the old one, during the summer and fall of 1900, at a cost of about \$4,000.



SACRED HEART CHURCH, SHELBY SETTLEMENT.

A parish school was organized in September, 1880, but for lack of moral and financial support it was closed in the following June. In 1884 Father Huthmacher built a frame school in the rear of the church, and placed it in charge of a lay teacher. Again and for the same reason, as above stated, it had to be closed a few years later. In the spring of 1900 Father Graham revived the dormant school question. He succeeded in arousing his people to a sense of their duty regarding their children—to provide them with a Catholic education. His appeal for financial aid met with a fairly generous response. He had the old church remodeled into a school, which new use it serves admirably. He also had the former pastoral residence removed from the west to the east side of the parish grounds and fitted up as a home for the Sisters of the Humility of Mary, who have charge of the school since September, 1900. The improvements made in connection with the school and Sisters' residence cost about \$1,500.

The parish now numbers about 90 families and is in a prosperous condition.

SHELBY SETTLEMENT, RICHLAND COUNTY.

SACRED HEART OF JESUS' CHURCH.

The congregation of Shelby Settlement (known also as "The German Settlement") is composed of about seventy-five families—all farmers, and nearly all Germans. Its history dates back to 1833, when the few Catholics in that section of Richland county were visited for the first time by a priest. It was the Rev. J. M. Henni, pastor of St. John's, Canton, who gladdened the hearts of these pioneers, living a life of privation, in an almost unbroken forest.

At his first visit Father Henni found but sixteen families. The excellent land, and the prospect of soon having a church, induced others to settle there, so that when Father Henni repeated his visit, one year later, the number of Catholic families had increased to about thirty. In 1834 one of these pioneers, whose name, unfortunately, is not recorded, donated forty acres of land, for the use and benefit of the church, eventually to be built in the Settlement. Twenty-six acres were sold later on and the sum

realized was applied according to the intentions of the donor. The parish still owns fourteen acres of the land donated, which is in use for the parochial buildings and cemetery.

For three years Mass was said in log cabins, by the visiting priests who came once or twice a year. Among these were the Redemptorist Fathers Tschenhens and Czakert, both stationed at Peru. In 1836 a log church was commenced, and finished in the following year, under the direction of Father Tschenhens. In 1837 he built also a log cabin, to serve as a parochial school, which was the first in that part of Ohio. Father Tschenhens ceased to attend Shelby Settlement in 1839, but resumed charge from 1841 to 1843. Between 1840 and 1841 the Rev. B. Schorb, of Chippewa, came a few times, and after him the Rev. J. Freigang, of Peru, between 1840 and 1841. The next priests in charge were the Revs. F. S. Brunner, C. PP. S., (1844-47); F. X. Roth, (1849-49); N. Roupp (1849-51). In 1852 the Rev. P. Kreusch was appointed first resident pastor. By this time the church, or chapel, had become much too small. The congregation agreed with their pastor that another and larger church should be erected, and that the material should be brick. The building, 40 by 80 feet, was commenced in 1852 and finished in the following year. For a number of years the very plain interior of the church remained without ornamentation. By degrees, however, altars, statuary, pews, etc., were added. In 1854 Father Kreusch was succeeded by the Rev. S. Sommer, who remained about one year. His successor was the Rev. J. Ringele, a Sanguinist, whose pastorate lasted from 1855 to 1857—about fourteen months. During the time he had charge the congregation showed a most un-Catholic spirit and was in open opposition to their pastor, who tried to enforce order and the laws of the Church. In consequence of this opposition Bishop Rappe removed Father Ringele, closed the church, and, as a punishment, left Shelby Settlement without a pastor for eighteen months. By this time the people realized the wrong they had done, and after due apology was made the church was reopened by the Rev. S. Falk, who took charge of the parish in February, 1859. By his firmness and prudence he soon brought about an excellent spirit which has remained ever since. He added some needed improvements to the church property, which

he left in excellent condition at the time his pastorate ended, in March, 1862. During the next ten years the following priests were resident pastors of Shelby Settlement: The Revs. V. Arnould, 1862-65; H. D. Best, 1865-66; A. J. Abel, to 1867; H. Behrens, to February, 1869; J. P. Pütz, who came a few times in 1869, from Crestline; F. C. Ludwig, from May to December, 1869; G. Drolshagen, from January, 1870, to September, 1872. The Rev. J. B. Heiland was the next resident pastor, until April, 1877.

Between 1874 and 1876 Father Heiland had the church thoroughly renovated, in and outside, at a cost of about \$2,500; he also bought a fine supply of church vestments and other needed furnishings. When the work was completed the church appeared as attractive as any country church in the diocese. He also put in good condition the brick pastoral residence which had been built during the time Father Kreusch was in charge.

In April, 1877, the Rev. D. Zinsmayer succeeded Father Heiland, and remained in charge until August, 1883; the Rev. M. Becker was appointed his successor. Father Becker's pastorate ended in August, 1890, when the Rev. F. A. Schreiber took charge of the parish.

For some time previous to the appointment of Father Schreiber the erection of a church in keeping with the greatly improved financial condition of the parish was seriously discussed. This long cherished project took form in 1891, under the direction of Father Schreiber, who began the foundation of the church during the early fall of that year. The cornerstone was laid by Bishop Horstmann on May 29, 1892, and the same Prelate dedicated the splendid church on September 15, 1895. The occasion was a day of supreme joy for Father Schreiber, whose able management of the building affairs was seconded by the generosity of his devoted parishioners, almost without exception. It was also a joyful occasion for the congregation which added another splendid temple to the many gracing the diocese of Cleveland. Following is a brief description of the beautiful church. Its dimensions are: Length, 130 feet; width, 48 feet. It is built of cut stone, its architecture is pure Gothic, and its cost about \$34,000. It is without doubt the finest country church in the diocese, and

perfect in every detail. The interior is as attractive as the exterior. The marble main altar is in harmony with the architecture of the church; it cost \$3,000, and is the gift of Mr. Simon Metzger, Sr. Stained glass windows, the neat frescoping, and an artistic array of statuary add greatly to the beauty of the interior. When the church was dedicated the debt amounted to less than \$7,000.

In January, 1898, Father Schreiber was appointed pastor of the important parish of Mansfield—a deserved promotion. His successor is the present incumbent, the Rev. F. J. Hopp. In 1899 Father Hopp had the old church remodeled as a school. Besides two class rooms it contains also a neat chapel for weekday Mass. The remodeled building serves its new purpose admirably. Since 1891 the parish school has been conducted by the Dominican Sisters. The parish now numbers about 75 families, and in every respect is in a flourishing condition.

Among the special benefactors of the parish, the late Miss Elizabeth Brotmann deserves special mention for generous donations between 1874 and 1876, and later for a considerable legacy to the church.

SIX-MILE-WOODS, LUCAS COUNTY.

IMMACULATE CONCEPTION CHURCH.

The congregation at Six-Mile-Woods (Raab) is composed almost entirely of German farmers and at present numbers about 115 families. Its history dates back to 1847, when the Rev. L. De Goesbriand visited for the first time the few Catholics who had settled there in the wilds of that part of Lucas county, which was known then and for many years as the "Black Swamp." These settlers were visited by the priests stationed at St. Francis' Church, Toledo, until 1849, and then from Maumee until 1863. Father De Goesbriand built a log chapel, 20 by 30 feet, on a small tract of land which was secured for church purposes. The log chapel was used until 1864, when it was replaced by a frame church, which was commenced the year previous by the Rev. H. Behrens and finished by the Rev. C. Barbier. The chapel was then turned

into a school. On June 15, 1875, the church was destroyed by fire. The present church, a brick structure, 41 by 93 feet, was commenced in the fall of 1875, during the pastorate of the Rev. J. G. Vogt, and was completed by his successor, the Rev. W. Müller, in 1878. About two years later (March 4, 1880) the church was almost completely wrecked by a cyclone, practically necessitating its reconstruction. When finished, in August of the same year, it had the appearance of a new building. The frame pastoral residence, built by the Rev. Charles Barbier, was put in good repair by the Rev. J. Rosenberg, in 1889.

The parish property covers about six acres, about half of which is used for a cemetery.

There is no parochial school at Six-Mile-Woods; the children attend the District school, which is of the same class as those in a number of places in the western part of the diocese.

The following priests have been resident pastors at Six-Mile-Woods: The Revs. H. Behrens, for a few months in 1863; C. Barbier, 1865-67; N. Schmitz, 1868-70; P. Kolopp, 1870-75; J. G. Vogt, 1875-77; W. Müller, 1877-88; J. Rosenberg, 1888-91; J. H. Kleekamp, 1891-99. The Rev. J. Sproll, the present pastor, has been in charge since December, 1899.

With the exception of a short time between 1876 and 1877—when a faction disturbed the peace of the congregation, a thoroughly Catholic spirit, marked by a generous support of the church, has prevailed among its members.

SOUTH THOMPSON, GEAUGA COUNTY.

ST. PATRICK'S MISSION CHURCH.

The only Catholic church in Geauga county is that located at South Thompson. The Mission is composed of farmers, of Irish birth or descent. The first settler was William Sidley, a brother of the Rev. R. A. Sidley, Rector of Sts. Peter and Paul's church, Sandusky. The Sidley family came to South Thompson in 1837. They were the only Catholics there until 1849, and the Rev. P. McLaughlin, of Cleveland, was the first priest to visit them. This he did occasionally in 1844 and 1845. In 1849 Robert Sidley and

family were the next Catholic settlers. Priests from the Cathedral attended South Thompson until 1853, when it was made a Mission of Painesville. Mass was said in the house of William Sidley from 1844 to 1854. The present church, a frame structure, was built in 1854, on land donated for that purpose by W. Sidley. His brother, Robert, also donated the tract of land used as a cemetery. The church was enlarged somewhat in 1859, its dimensions being, as they are now, 35 by 58 feet. From 1856 to 1862, South Thompson was again attended from the Cathedral, notably by the Revs. E. Hannin, L. Hoffer, and E. M. O'Callaghan. Between 1862 and 1865 the resident pastors of Ashtabula had charge of the Mission. The Rev. D. O'Keefe was then appointed first resident pastor of South Thompson, and remained about one year. His successors were the following priests: The Revs. J. Hannan, 1866-67; T. P. Thorpe, 1868-70; J. Monahan, 1870-72; P. Coady, a few months in 1872; E. W. M. Hills, 1873-75; N. J. Franche, 1875-77; P. Barry, 1877-79; J. C. Desmond, 1879-81; J. J. Gocke, 1881-85; E. Rohan, 1885-86; J. J. Clarke, 1886-89; F. J. Hroch, 1890-91; A. Le Brun, January to May, 1892; J. Johnston, January, 1893, to May, 1895. South Thompson was then attached to Jefferson as a Mission, and has since been attended from that place. During the several intervals when no pastor resided at South Thompson, as above noted, it was attended either from Painesville or Ashtabula. However, for eight months, in 1889, and again between May, 1892, and January, 1893, the place was without any attendance.

The pastoral residence stood for many years on a lot about two miles distant from the church. As the location was very inconvenient the house was sold by Father Hroch, in 1890, and another built near the church. It cost about \$700 and was ready for occupancy in September of that year.

About thirty-five families belong to the Mission at present. It has no parochial school.

SPENCERVILLE, ALLEN COUNTY.

ST. PATRICK'S MISSION CHURCH.

The Catholics residing in the village of Spencerville were first visited in 1858, by the Sanguinist Father, Patrick Henneberry. From 1859 to 1868 Spencerville was attended from Delphos, and from Landeck until 1877, when it was made a Mission of Van Wert. Since 1898 services have been held there on alternate Sundays.

A log cabin was the first place used for divine service. The Rev. F. Brehm replaced it in 1876 by the present neat church, a frame building, 36 by 60 feet, at a cost of nearly \$1,200. About twelve families are now identified with the Mission; they have always contributed generously towards its support.

STERLING, WAYNE COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Sterling, formerly known as Russell, is located at the crossing of the Lorain & Wheeling (now Baltimore & Ohio) and the Erie railroads. The Mission, composed almost entirely of railroad employes ("track men") was organized in 1883 by the Rev. E. J. Vattmann, then resident pastor of Canal Fulton. In July of that year Messrs. Russell and Streater deeded to Bishop Gilmour a lot for church purposes. A frame building, 28 by 35 feet, formerly used as a public school, was offered for sale. Father Vattmann bought it, had it moved on the lot above mentioned, and remodeled to serve as a church. The Very Rev. F. M. Boff, V. G., dedicated it on August 19, 1883. Father Vattmann attended Sterling until 1888, when it was attached to Medina as a Mission and thence attended monthly for two years. From 1890 to 1893 the resident pastors of Wellington had charge of it. The number of Catholics in the village becoming gradually less, owing to the fact that most of them were obliged to seek employment elsewhere, the Mission was abandoned from 1894, to October, 1897. By that time there was a slight increase in the Catholic population of the place and so Sterling, which now has six Catholic families, was again made a Mission, and attached as such to Doylestown, whence it has been attended monthly.

STRASBURG, STARK COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Some Catholic families began to settle at and near Strasburg as early as 1850. They were visited by the resident pastors of Harrisburg, Louisville, St. Peter's, Canton, and St. Mary's, Massillon, between 1852 and 1860. Mass was celebrated in private houses until the erection of the present brick church (35 by 50 feet), in 1857, on a lot, 94 by 220 feet, secured in June of that year. The church was built under the direction of the Rev. L. Grevin, then in charge of Strasburg. The Rev. L. Hoffer attended the Mission from Louisville between 1864 and 1870. It was he also who built the brick school, on a tract of land he bought in January, 1870; part of the land is used as a burying ground.

Beginning in May, 1870, Strasburg was attended as a Mission from the following places: Harrisburg, 1870-77; Alliance, to March, 1886; and, since then, again from Harrisburg. During the pastorate of the Rev. J. O'Leary (in 1879) an addition of about 20 feet was built to the church. In 1892, under the direction of the Rev. J. P. Kunnert, the church was supplied with new windows; it was also renovated in and outside.

The parish school had a short existence—from 1870 to about 1875, and again from 1879 to 1884, when it was discontinued owing to a lack of attendance, as the children lived too far distant.

The Mission has about 30 families—French, Irish and German—and nearly all belong to the farming class.

STRUTHERS, MAHONING COUNTY.

ST. NICHOLAS' MISSION CHURCH.

Struthers is a village near Youngstown. It was attended as a Station from New Bedford (Villa Maria), Pa., by the Rev. J. J. Begel, from 1865 to 1870. His visits were made monthly and he said Mass in a private house at Mt. Nebo, about one mile from Struthers, as there was no suitable place in the village. In 1870 a lot was secured by land contract, and on it the present frame church was built, in 1871, by the Rev. H. D. Best, then resident pastor of St. Joseph's church, Youngstown. The deed for the lot was given in January, 1872. The Rev. P. McCaffrey, of Brier Hill, was the next priest in charge of the Mission, until April,



1872. His successor was the Rev. F. J. Henry, who also attended it from Brier Hill until November of the same year. It was then attached to St. Columba's, Youngstown, for some months in 1873, and later again to St. Joseph's, Youngstown, whence it was visited monthly. In July, 1881, the Rev. N. J. Franche, Chaplain of the Convent at Villa Maria, Pa., was given charge of Struthers, as a Mission. He made a number of improvements in and about the little church, making its appearance quite neat and attractive. In October, 1888, Struthers was made a Mission of the church at Haselton (now Sacred Heart church, Youngstown), and has been attended since then by the Rev. G. Leeming. He had the church again thoroughly renovated in 1898, at a cost of nearly \$700.

Owing to lack of public works, the Catholic population of Struthers has not increased any during the last twelve years. It comprises now (1900) what it did then—about 15 families.

STRYKER, WILLIAMS COUNTY.

ST. JOHN'S MISSION CHURCH.

The Mission of Stryker was organized in 1861 by the Rev. A. I. Hoeffel, then pastor of St. John's church, Defiance. In March of that year he bought two lots in the village and erected on one of them the present church, 36 by 50 feet, at a cost of about \$1,500. Stryker was attended monthly from St. John's, Defiance, until July, 1865, when the Rev. N. Kirch was appointed first resident pastor, with charge of a number of neighboring Missions. His pastorate ceased in August, 1867, when he was transferred to Canal Fulton. Since that time Stryker has again been a Mission. It was attended from Edgerton, between 1867 and 1875; and from Archbold, since February, 1875. In 1894, during the pastorate of the Rev. J. H. Muehlenbeck the church was moved to another part of the lot. It was then frescoed and put in excellent condition, in and outside. Father Muehlenbeck at that time replaced the old windows with the present ones, of stained glass, nearly all of which were donated by a few priests of the diocese, and special friends of the pastor. Patrick Leavy donated the altar and one of the windows. Bishop Horstmann and Father Muehlenbeck contributed largely towards paying for the improvements.

The Mission is attended monthly, on Sundays. It now numbers but 10 families, but has no prospective growth.

SUMMITVILLE, COLUMBIANA COUNTY.

ST. JOHN'S CHURCH.

Summitville was visited for the first time in 1839, by the Rev. James Conlan, then stationed at Steubenville. Later, from 1842 to 1849, he attended it as a Mission from Dungannon. In April, 1839, Father Conlan bought a one-acre tract of land on which stood a log house; this he used as a temporary place of worship. In 1845 he also bought two acres immediately opposite, for the new church and a cemetery. Summitville continued to be attended from Dungannon by the various resident pastors until 1856.

In August, 1846, Bishop Purcell laid the cornerstone of the present brick church, which, however, for lack of means, was not completed until early in 1852. It was used for the first time on Easter Sunday of that year. The church is a brick structure and cost about \$3,000. The log house was then fitted up as a temporary pastoral residence. The Rev. P. J. McGuire replaced it in 1871 by the present frame building, which cost about \$2,500. During the pastorate of Father McGuire the church was enlarged by an addition of 20 feet, and the Rev. E. J. Murphy built the sanctuary, thus making the dimensions of the building 40 by 70 feet. Father Murphy also renovated the church. These improvements cost about \$3,000. The cemetery, a five-acre tract of land, was bought in 1872. In 1893 the Rev. J. W. Bell replaced the old altar by three new ones of artistic design, and in 1895 he put the pastoral residence in good repair. In the fall of 1897 the church was re-roofed and tidied up in general.

The congregation, composed of farmers, of Irish birth or descent, has been steadily decreasing during the last few years and now numbers but 60 families. The old people, however, cling to the farms, even though the soil is no longer productive; and the young seek employment in the cities. The parish has therefore no prospective growth or promising future.

The Rev. M. Prendergast was the first resident pastor of Summitville—from 1856 to 1858. His successors were the following priests: The Revs. T. Walsh, 1858-59; D. Tighe, to September, 1864; P. J. McGuire, to September, 1874; B. B. Kelley,

from November, 1874, to January, 1876; E. J. Murphy, to October, 1884; P. Barry, to August, 1887; J. Eyler, from January, 1889, to January, 1893; J. W. Bell, to April, 1896; M. J. Clear, from February to July, 1897; J. F. Donohue, from September, 1897, to November, 1898; and the present pastor, the Rev. J. J. Clarke, since January, 1899. During the various periods when Summitville had no resident pastor, as noted above, it was attended from Salineville as a Mission.

SWANTON, FULTON COUNTY.

ST. RICHARD'S MISSION CHURCH.

Swanton is a thriving village, on the Lake Shore railroad, about nineteen miles west of Toledo, and seven miles from St. Mary's Corners (Caraghar).

Since 1893 it has been attended from the latter place as a Mission. In the fall of 1891 the present church, a frame structure, 30 by 50 feet, was commenced, under the direction of the Rev. T. F. McGuire, and enclosed in the following January. The church site covers three lots fronting on Dodge street. The lots, and two acres for a cemetery, were secured in 1891, and deeded to Bishop Horstmann in May, 1892. The Rev. J. A. Schaffeld finished the interior of the neat church; completed, it cost about \$1,500. Mass was celebrated in it for the first time on May 7, 1893. It was dedicated to St. Richard by Bishop Horstmann, on October 23, of the same year. In the fall of 1900 the church was enlarged by an addition of twelve feet; it includes the sanctuary and two sacristies. At the same time the church was also repaired and painted. These improvements cost nearly \$700. The well-kept cemetery, located in the outskirts of the village, comprises two acres. The grading of the cemetery, as well as the teaming, were done gratuitously by parishioners from St. Mary's Corners, Six-Mile-Woods and Swanton, thus saving hundreds of dollars for the Mission of Swanton.

At present about 20 families belong to the Mission, which is attended semi-monthly from St. Mary's Corners.

SYLVANIA, LUCAS COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Sylvania is a hamlet located about ten miles northwest of Toledo. A few Catholics settled there as early as 1855. They were visited at stated intervals, and Mass was celebrated in the home of Mr. J. Clark, by priests from Toledo, chiefly by those attached to St. Francis de Sales' church, until 1870; and since then by Jesuit Fathers of St. Mary's.

In June, 1872, a one-half acre lot was purchased, and on it was built the present frame church, which cost about \$1,000. It was enlarged in 1888, its present size being 34 by 60 feet. In 1890 the neat spire was built and a 1,100 pound bell was bought—both costing about \$750.

In July, 1882, one acre of land was bought for a cemetery, and in May, 1888, an additional acre was secured next to the church.

About 30 families, of Irish or German birth or descent, belong to the Mission. The following Jesuit Fathers had charge of the Mission since 1870: The Revs. H. Richard, I. Körling, J. Fruzzini, F. Eberschweiler, J. B. Kreidler, H. J. Camp, G. Rübsaat, A. Steffen, G. Burkart, and, since 1896, the Rev. F. Breymann, who attends Sylvania twice a month.

THOMPSON, SENECA COUNTY.

ST. MICHAEL'S CHURCH.

St. Michael's congregation, at Thompson, is composed exclusively of German farmers. The Redemptorist Father, F. X. Tschenhens, stationed at Peru, was the first priest to visit the Catholic pioneers of Thompson, from 1834 to 1839, and again from 1841 to 1843. During the latter period his assistant, the Rev. M. Alig, also paid occasional visits, each of these priests saying Mass and administering the Sacraments in the log cabin of John Glassner. In 1839 Father Tschenhens built a log chapel, which was dedicated to St. Michael by Bishop Purcell, on his first visit to Thompson, in that year. In 1840 the Rev. H. D. Juncker came several times from Canton. Between 1843 and 1844 the Rev.



ST. MICHAEL'S CHURCH, THOMPSON.

P. J. Machebeuf came occasionally from Sandusky to minister to the spiritual wants of these Catholic settlers who were still struggling with poverty and privation in their primitive homes, hewn out of the forests in that part of Seneca county. * In January, 1844, the V. Rev. F. S. Brunner, Provincial of the Sanguinists, and resident pastor of Peru, was given charge of the Mission. He attended it until 1847 when he became resident pastor of Thompson, where he had established the present flourishing Convent of the Sanguinist Sisters in 1846. Since 1847 Thompson has always had Sanguinist Fathers as pastors. Following is a list of their names: The Revs. J. Wittmer, 1849-55; M. A. Meyer, to 1856; M. A. Kramer, who had pastoral charge three times, viz.: from September, 1857, to October, 1859; from November, 1864, to April, 1867; from December, 1874, till his death, February 17, 1877; A. Schelbert, 1858, to 1864; E. Glück, April, 1867, to December, 1874; F. X. Griessmayer, March, 1878, to April, 1891; Boniface Russ, to March, 1892; C. Schedler, to March, 1895; J. L. Boehmer, to August, 1899; and since then, the Rev. Joseph Uphaus. Many other Sanguinist Fathers resided at Thompson during this long period, either as assistants, Convent chaplains, or charged with the attendance of Stations and Missions in Seneca, Huron and Lorain counties.

Between 1846 and 1849 four acres of land were donated by as many parishioners, for the use of the church; the land forms part of the parish property which comprises about seven acres, including the cemetery.

The increased membership of the congregation necessitated the erection of a larger church. This was commenced in December, 1847, and enclosed in the following year. As means became available the work on the interior progressed, and was brought to completion in 1849. The church was a brick structure, 40 by 60 feet, of simple design. Most of the work, such as making the brick, cutting and hauling the timber and other building material, was done by the parishioners without charge, thereby reducing the cost of the church considerably. It served its sacred purpose for nearly thirty-five years. Steadily the parish grew in numbers and financial strength, and with that also the desire to replace the old church by one of more modern design, and in keeping with the means of the parish. Preliminary steps to that end were taken

by Father Griessmayer, in the fall of 1883, by having plans drawn for a Gothic brick church. The foundation was commenced in the early spring of 1884, and the cornerstone was laid by Bishop Gilmour, on the feast of the Ascension, May 22, of the same year. The church was not finished, however, until the fall of 1886; it was dedicated by the same Prelate on October 10 of that year. The church is a beautiful edifice, 115 feet long and 52 feet wide. It has stained glass windows, is tastily frescoed, and has neat altars, pews and confessionals. It cost about \$20,000 and though there are many churches in the diocese erected at a larger outlay, it ranks with the best country churches in taste, finish and general appearance. On the day of its dedication there was a debt of \$3,000 to be met, but this has long since been cancelled—a very creditable showing for a parish that never had more than 75 families.

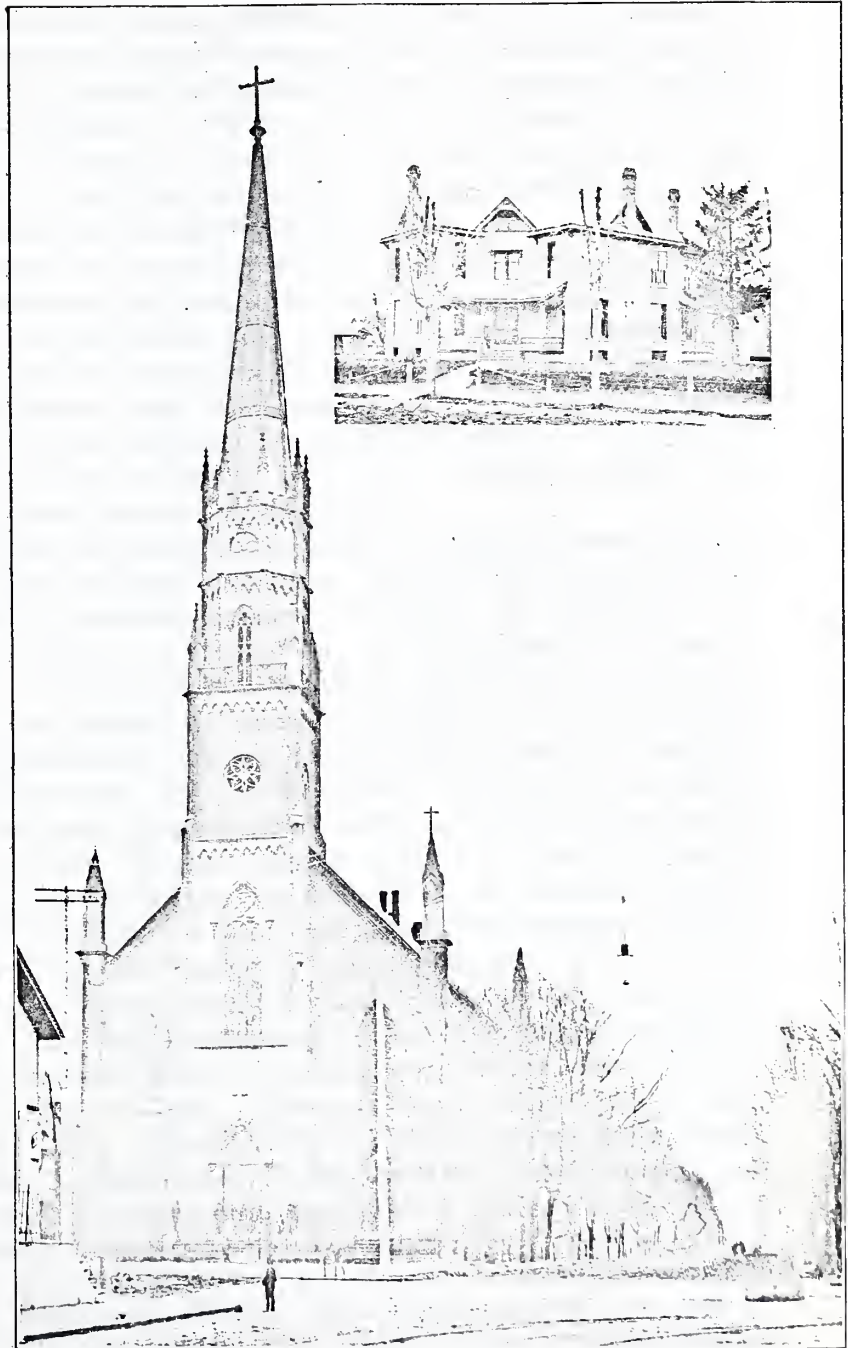
In 1897, during the pastorate of Father Boehmer, the present well appointed and commodious parish house was built of brick, at a cost of about \$4,000.

The parochial school was organized as far back as 1840, in a log cabin. This was replaced in 1847 by a brick building. It was enlarged in 1879 at a cost of about \$500. From 1879 until 1889 three teachers had charge of the school—a male teacher taught the boys and two Sanguinist Sisters the girls. Since the latter year the school has been conducted by the same Sisterhood.

TIFFIN, SENECA COUNTY.

ST. JOSEPH'S CHURCH.

The beautiful city of Tiffin, the county seat of Seneca county, was founded by Josiah Hedges in March, 1822. Shortly after that time Catholics began to settle there, and on farms in its immediate vicinity. Among those was a number of German families. They formed part of St. Mary's parish until 1845, when with the permission of Bishop Purcell they organized as a separate congregation, under the patronage of St. Joseph. The most prominent members connected with the formation of the new congregation were Joseph Kübler, Dr. Joseph Böhler, Michael Theissen, Joseph Vollmer, John Houck and John Bormuth. In May of that year they bought two acres of land, triangular in shape, and located in



ST. JOSEPH'S CHURCH AND RECTORY, TIFFIN.

what was then near the outskirts of the town, at the conjunction of Melmore and South Washington streets; the purchase price was \$250. The property is the same now in use; part of it, on the side fronting Melmore street, was at one time used for a burying ground. Although at the time of the purchase its location was considered out-of-the-way, it has long since become one of the most prominent and desirable sites in Tiffin.

On the land described above a brick church, 40 by 66 feet, was commenced in May, 1845, and the V. Rev. F. S. Brunner, C.P.P.S., laid the cornerstone on the 25th day of that month. So rapidly was the building pushed to completion that it was ready for dedication within three months. Father Brunner, again as Bishop Purcell's delegate, performed the dedicatory ceremony on Sunday, August 24, 1845. The church was of plain design, neat in appearance, and cost about \$2,500.

From 1845 until 1852 St. Joseph's congregation was attended alternately from New Riegel and Thompson as a Mission, by the following Sanguinist Fathers: The Revs. M. Kreusch, P. A. Capeder and F. X. Obermüller. From January to September, 1852, the Rev. L. Molon, resident pastor of St. Mary's church, Tiffin, also attended St. Joseph's. The Rev. J. B. Uhlmann was then appointed first resident pastor of St. Joseph's, and remained from September, 1852, to May, 1856. Immediately west of the church he built a brick pastoral residence, shortly after his arrival. In May, 1855, Father Uhlmann bought two acres outside the southern corporate limits of Tiffin for burial purposes, and paid \$500 for the land; it is a portion of the present cemetery. Part of Father Uhlmann's pastorate was during the terrible cholera epidemic in 1853, which claimed for its victims many of his parishioners. His faithful attendance on the cholera-stricken patients greatly endeared him to his people, and won for him the respect of the citizens of Tiffin. The next pastor in charge was the Rev. Joseph L. Bihn. Shortly after his ordination he succeeded Father Uhlmann, in June, 1856. By this time the parish had outgrown the church built ten years before, and the need of better church accommodations became more pressing. As a preliminary step Father Bihn erected as a temporary place of worship a two-story brick building, on Melmore street, and arranged its interior to serve later on as a school. He took up a subscription for the pro-

posed new church and the project met with such favor that in one day the people of St. Joseph's parish subscribed \$10,000 for that purpose. The old one was torn down in the fall of 1860, and the foundation for the new church was commenced on the same site in the spring of 1861. Father Bihn's prudent management of building affairs and the generosity of his people made it possible to present to Almighty God a beautiful temple without a dollar of debt to mar the gift. In consequence of this fact, and at Father Bihn's request, St. Joseph's church was consecrated. That impressive ceremony, seldom performed in this country, took place on Sunday, September 14, 1862. At the invitation of Bishop Rappe, who was also present on the occasion, Bishop Young, of Erie, Pa., was the consecrator. The church cost about \$25,000, but could not be duplicated today for \$40,000. Besides very generous money donations, a large portion of the labor and building material was furnished by parishioners without charge, thus considerably reducing the actual cost of the church. Although there are many churches in the diocese larger and more costly, there are few more attractive, or better equipped in every way than St. Joseph's. Even today it is the most conspicuous building in Tiffin, and its beautiful, graceful spire is the first object which attracts the attention of those who visit or pass through the city. Its architecture is pure Gothic and its dimensions are: Length, 140 feet; width, 60 feet. The church is a standing monument to Father Bihn and to the generous people of St. Joseph's parish. Four bells peal forth their harmonious notes from the lofty spire; they were blessed by Bishop Purcell on January 15, 1871. The organ is one of the largest and best in the diocese.

The latter years of Father Bihn's pastorate, and the hitherto unblemished record of his parish, were gravely marred by a spirit of opposition to him, which led to his resignation in September, 1873. The trouble arose in connection with the founding by Father Bihn of St. Francis' Asylum, to which, it was claimed by his parishioners, he paid more attention than to his duties as their pastor. The charge had some foundation, but was greatly exaggerated. The result was the formation of two parties—Father Bihn's friends and his opponents—the latter in the majority. Bishop Gilmour tried to bring about peace, but failing in this he appointed Father Bihn chaplain of the Asylum and

closed the church; it remained closed for over two months. Finally the opposition party realized the sad condition of affairs and made the proper reparation for the scandal given. Bishop Gilmour permitted the church to be reopened, and appointed the Rev. Charles Evrard in November, 1873, as Father Bihn's successor. Peace and harmony were at once restored and St. Joseph's has been a model congregation since that unfortunate episode.

Father Evrard added some improvements to the church property, among which was a chapel, adjoining the church, to serve as a place for weekday Mass for the children of the parish school. He gave his chief attention, however, to the spiritual rather than to the temporal affairs of the parish. In this he was eminently successful, and never spared himself when duty called. His pastorate ended on May 11, 1885, with his lamented death, which was preceded by a short illness. His successor was the Rev. J. M. Pütz, whose pastorate began in the same month.

The administration of Father Martin Pütz opened a new era in the history of St. Joseph's, in the way of costly improvements and important changes which have brought that parish to the prominent position it now holds.

In the fall of 1885 a steam heating plant for the church was installed at a cost of \$2,800. Two years later, at an outlay of about \$7,000, the present commodious brick rectory was built on the site of the old pastoral residence. Between 1887 and 1889 about six acres were added to the cemetery, and all put in excellent condition, so that it is now one of the best kept places of interment in the diocese. The church was renovated, and artistically frescoed, in 1889, at a cost of about \$1,500. In 1894 the present splendid school was built at an expense of about \$28,000. It fronts on South Washington street and is equal in finish and equipment, if not in size, to any school edifice in the diocese.

In the face of adverse criticism, Father Martin Pütz also introduced the Gregorian chant and Cecilian music into the choir. In this he was ably seconded by his organist, Prof. Robbin, with the result that St. Joseph's choir ranks with the best in the diocese for rendition of Church music.

Father Pütz unceasingly strove at all times to advance the best interests of his people. In recognition of his merits and the standing of St. Joseph's parish, he was appointed an irremovable

rector in the Diocesan Synod, held in January, 1889. Never of robust health, he overtaxed his strength and was obliged to give up all pastoral work in January, 1897. On the advice of his physician he went to California, hoping in that mild climate to regain strength and possibly health. God had ordained otherwise, for hardly had he reached Los Angeles, Cal., when the Hand of Death touched him. He died in that city on January 21, 1897. His remains were brought back to Tiffin, and after solemn obsequies they were interred in the cemetery, which he had so beautifully adorned in life.

His successor is the present incumbent—his brother—the Rev. J. P. Pütz, who was made irremovable rector in May, 1897. He had served as assistant to Father Martin Pütz since June, 1885, and was acting pastor of St. Joseph's from January, 1897.

The parish school was organized in 1847, in a log house, which stood in the rear of the present church. In 1858, it was replaced by a brick school, fronting on Melmore street. To it was added in 1862 the building that served as a temporary church between 1861 and 1862. The entire school enrollment is now housed in the new building erected by Father Martin Pütz. Mr. George Spiess had charge of the school from 1853 to 1870, and was the efficient organist of St. Joseph's church for upwards of thirty years, beginning at the time he was engaged as teacher. He is still a resident of Tiffin and has the respect not only of his former pupils, but also of all the citizens of Tiffin who know him. In 1863 the Ursuline Sisters were given charge of the girls' department, and in recent years also of the boys in the lower grades. With success they have continued in that charge ever since. Mr. Robbin has taught the higher grade in the boys' department since 1886. To Father John Pütz much credit is due for the great interest he has at all times taken in the welfare of the parish school. Under his watchful care it has steadily progressed and is now second to none in the diocese.

The following priests have filled the position of curate at St. Joseph's: The Revs. N. Schmitz, A. M. Meili, J. B. Heiland, J. P. Pütz, H. Wichmann, J. B. Alten, T. F. Conlon, J. P. Schöndorff and J. Baumgartner.

The parish numbers 550 families. It is without debt and in excellent condition, spiritually and financially.

TIFFIN, SENECA COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity in Tiffin, and in Seneca county, dates back to June, 1823. It was then that James Doherty, with his family of eleven persons, settled within two miles of Tiffin. In the same year William Arnold and his family located on a farm, eight miles southwest of Tiffin. Three years later this little colony of Catholics was increased by the advent of the families of John Julien and John Knott, and in 1829 by those of Michael Coleman, Patrick and Bartholomew Kinney, Robert Montgomery and Michael Reinbolt.

In 1827 Bishop Fenwick, accompanied by the Rev. I. J. Mullon, came to Tiffin, on his way to Green Bay, Wis. Learning that there were some Catholic families in the vicinity he stopped over night and said Mass for them the following morning. It was the first time the Holy Sacrifice was celebrated within the limits of Seneca county. The Bishop, before proceeding on his long journey, directed Father Mullon to remain at Tiffin for some days, to minister to the spiritual wants of the little flock. On the following Sunday he preached in a building used then as a courthouse, and which also served as a place of worship for all the denominations of the village. In the latter part of August, 1829, Bishop Fenwick again visited Tiffin. On that occasion, September 1, he purchased from Josiah Hedges, the founder of Tiffin, a one-acre lot as a church site and burying ground. It is the present abandoned cemetery in the rear of the Ursuline Convent. The Bishop was, however, unable to send a priest until May, 1831, when he appointed the Rev. Edmund Quinn resident pastor of Tiffin. With this appointment dates the organization of St. Mary's congregation. Much of its early history was written at intervals by Bishop Purcell, for the *Cincinnati Catholic Telegraph*, and in that form the reader will find it reproduced in Chapter III of this volume,¹ and in "The Church in Northern Ohio."²

On Sunday, May 15, 1831, Father Quinn said Mass at Tiffin, for the first time, in John Julien's house, which was located in the

¹ Pages 30, 33, 41, 43.

² Pages 262, 273, 286—4th ed.

outskirts of the town. In the fall of 1832 a small brick church was erected on a corner of the lot bought in 1829. For lack of means its interior was not finished however until the latter part of 1836, when the church was dedicated to the Blessed Virgin. It was used for the first time on Easter Sunday, 1833.*

Meanwhile Father Quinn also attended the Catholic settlements in Northwestern Ohio, and as far south as Springfield. On September 5, 1835, he died of malarial fever, and exhaustion from overwork, near St. Mary's, Auglaize county, O., whither he had gone in the discharge of his sacred office. He was a self-sacrificing priest, and his short pastoral career was full of hardships and privations. After his death the Rev. E. Thienpoint, who also had shared Father Quinn's missionary labors for a short time, had charge of St. Mary's for six months, as its temporary pastor. The Redemptorist Father, F. X. Tschenhens, then attended St. Mary's from Peru, Huron county, between February, 1836, and September, 1839. The next resident pastor of St. Mary's was the Rev. Joseph McNamee, who received his appointment in October, 1839. Five years later Father McNamee enlarged the church by a frame addition, making the building cruciform. He remained in charge until July, 1847, when he left the diocese. From September, 1839, to November, 1840, Father McNamee had the assistance of the Rev. P. J. Machebeuf, who also attended a number of Stations and Missions, among them Sandusky, to which place he was sent as first resident pastor, in December, 1840. For a short time in 1840, the Rev. J. Freigang also ministered to the German members of the parish. In 1845 the Germans separated from St. Mary's and built their own church (St. Joseph's) in the southern part of the town.

St. Mary's was without a pastor from July, 1847, until the arrival of the Rev. Maurice Howard, in January, 1848. During this time the people of St. Mary's parish attended St. Joseph's church. Father Howard left in May, 1850, and St. Mary's was then attended by the Sanguinist Fathers, from New Riegel, until the following September, when the Rev. Louis Molon was appointed resident pastor. During his administration, in 1851, the parochial school was established. Father Molon remained

* *Catholic Telegraph*, May 11, 1833.

till September, 1852, when the Rev. Michael O'Sullivan succeeded him. Father O'Sullivan found the out-of-the-way location of the church unsuitable to the wants of the congregation, and therefore secured, in January, 1854, for \$2,000, two lots at the corner of Miami and Franklin streets. On one of the lots stood a brick dwelling, part of which he fitted up for his residence, and part for a school. In 1856 he commenced the erection of the present brick church (46 by 100 feet) which, with its furnishings, cost about \$11,000. He also bought the present bell, which weighs 3,800 pounds, and cost \$900. The church was built in the face of great difficulties, brought about by the opposition of a few influential members of the parish, who insisted on having it built on the old site. This opposition caused grave public scandal which was exploited in the newspapers, and finally led to the excommunication of three of the principal opponents by Bishop Rappe. A full account of this sad episode, and the only one in the history of St. Mary's parish, appeared in the Cincinnati *Catholic Telegraph*, on March 15. and November 22, 1858. Two of the excommunicated members made due apology later on and were received back into the Church, the other one, Michael Sullivan, near whose house the old church stood, remained obstinate and died unreconciled.

In changing the location of the church Father O'Sullivan had the approval of his bishop and of the great majority of his people, whose confidence and respect he had won. He knew the change was for the best interests of the parish; hence he felt keenly the effects of the scandal which arose from his well meant action. For the sake of peace he therefore resigned his pastoral charge and was at once received into the archdiocese of Cincinnati, in February, 1859. In the same month and year the present pastor, the Rev. Michael Healy, was appointed his successor. After the parish debt of \$6,000 was cancelled the church was consecrated on Sunday, December 14, 1862, Bishop Rappe, assisted by Bishop Young, of Erie, officiating.

The parish school which had been discontinued in 1856 was reopened in October, 1860, in the old church. It was destroyed by fire in February, 1861, and in consequence the school was again discontinued until 1864. In July of that year Father Healy

purchased from the City Board of Education an abandoned two-story frame school house and had it removed on a lot fronting on Miami street, bought by him in September, 1859. The building served its purpose until February, 1884. Father Healy then sold it and the lot, and bought from the Board of Education the two-story brick public school building located immediately south of the present church, on Franklin street, and fitted it up as a parochial school; the purchase price was \$5,350. The Ursuline Sisters have had charge of the parish school since 1864.

In 1870 Father Healy built the present brick pastoral residence, at a cost of about \$3,000. In July, 1878, he also bought, for \$1,500, a five-acre tract of land, on the Greenfield road, for a cemetery; with its purchase the old cemetery ceased to be used for interments.

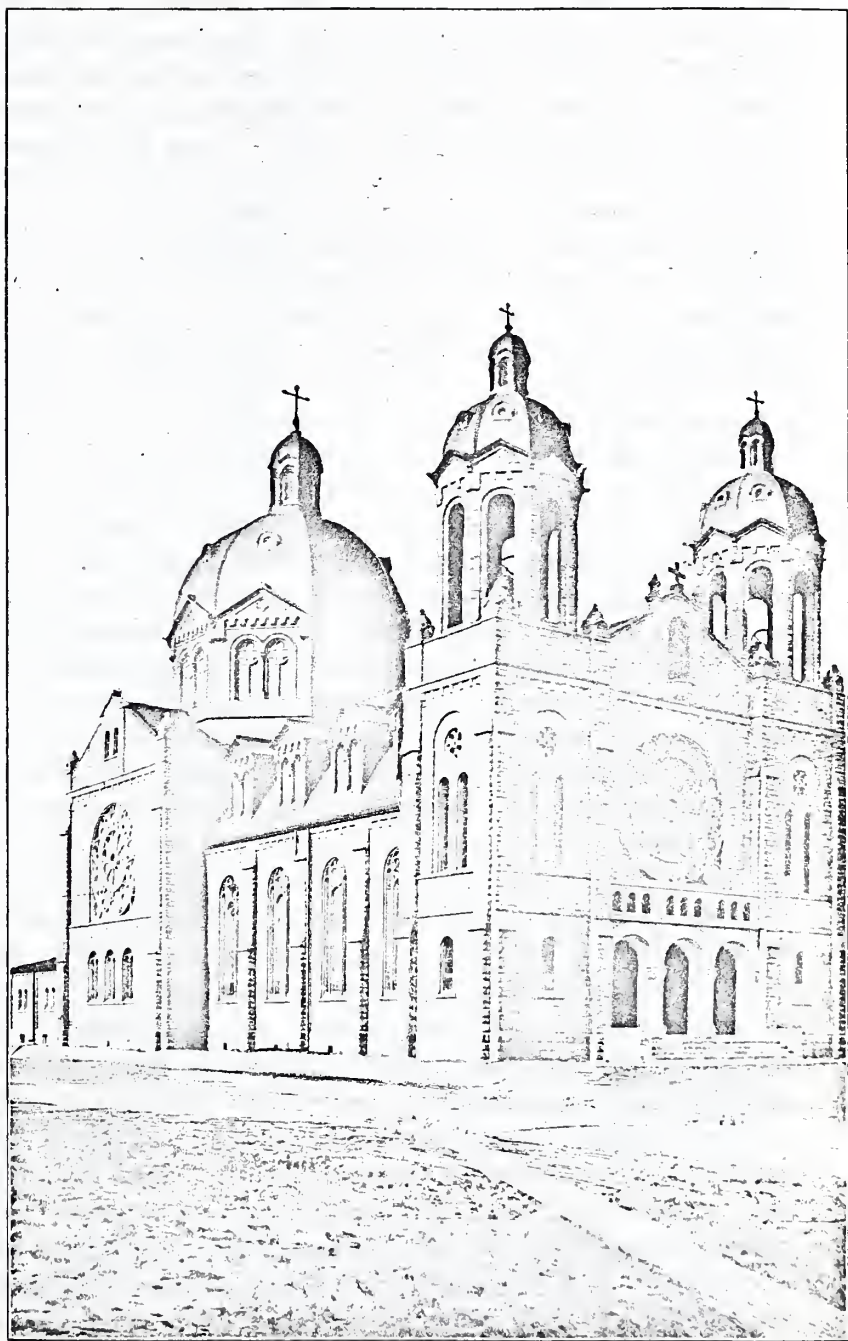
The church property is free from debt, and at present (1900) Father Healy is accumulating funds for a new and much needed church.

St. Mary's has a membership of 216 families, according to the last diocesan census published in 1900.

TOLEDO, LUCAS COUNTY.

GOOD SHEPHERD'S CHURCH.

The original members of the Good Shepherd's parish, comprised of Irish birth or descent, and living east of the Maumee river, in East Toledo, belonged to that of St. Francis de Sales. In the latter part of 1872 they petitioned Bishop Gilmour for permission to organize as a separate parish. The petition was granted by the appointment of the Rev. Robert A. Byrne, in April, 1873, as the first pastor, with direction to effect the desired organization. Father Byrne secured by land contract an acre of land in East Toledo. It is bounded by Clark, Nevada and Utah streets. The price was \$3,500, but the deed was not given until the property was paid for—in January, 1876. Father Byrne engaged as a temporary place of worship a frame building nearby, owned by the Pennsylvania Railway Company, which gave him the use of it without charge. Meanwhile Father Byrne erected on



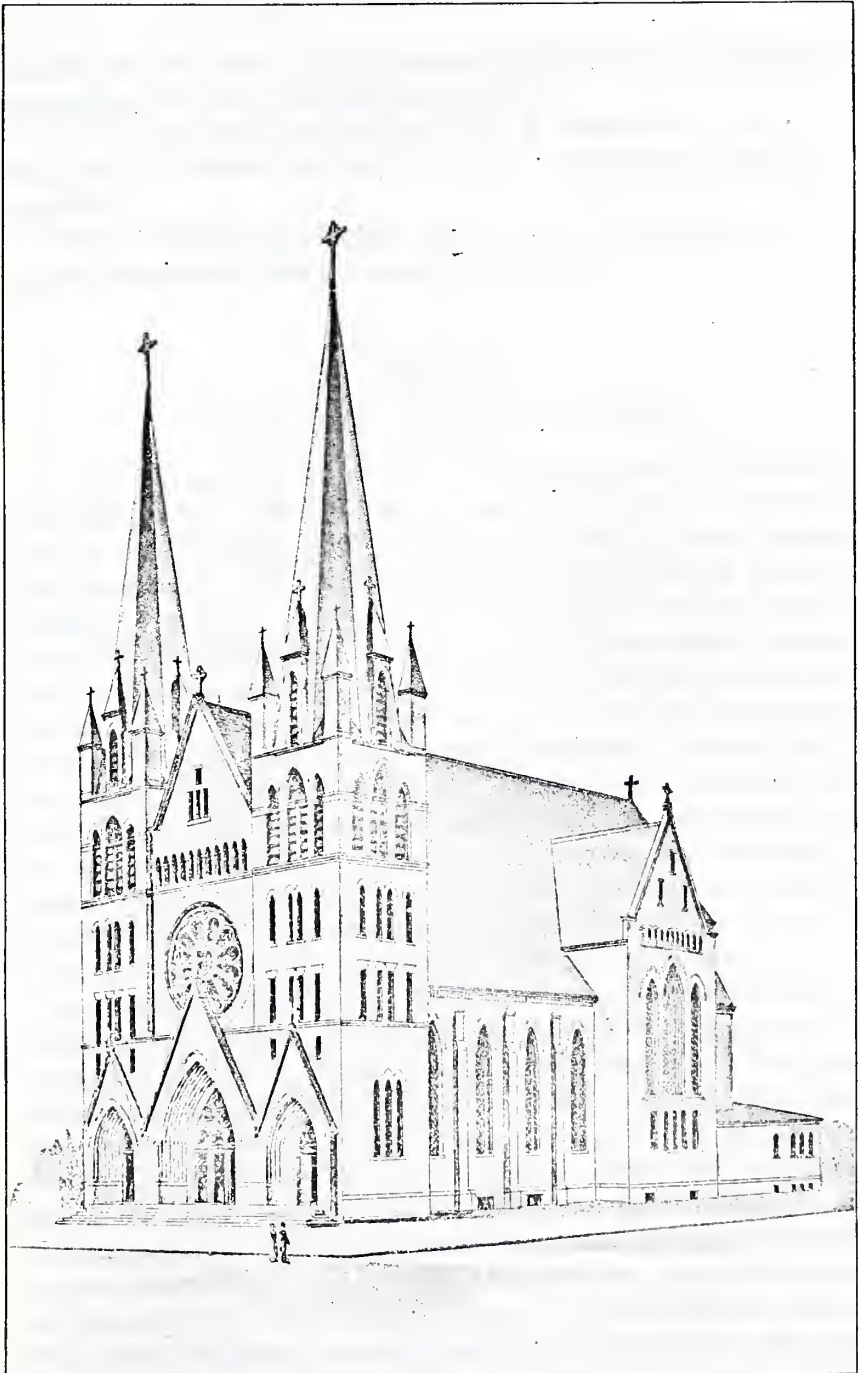
CHURCH OF THE GOOD SHEPHERD (1900), TOLEDO.

the site he purchased in 1873, a large frame building, and so arranged the upper story as to serve as a temporary church and the lower as a school and pastoral residence. It cost \$7,500 and answered its triple purpose for a number of years—as a church for nearly thirty years. Father Byrne bought the land and built the church without a dollar in hand. The members of the new parish were few in number, and poor in purse, but full of faith, and as generous as their limited means permitted. With good will they faced the large debt contracted by their pastor and aided in steadily reducing it. Father Byrne's health failing he resigned his charge in March, 1875. The parish was then without a resident pastor until August, of the same year. Meanwhile it was attended from St. Louis' church, by the Rev. F. Gauthier, as a Mission. The Rev. Patrick O'Brien was the next resident pastor, from August, 1875, to May, 1878. He organized the school and placed it in charge of the Ursuline Sisters who have ever since conducted it with success. Father O'Brien also made a number of improvements in and about the church, besides paying off a considerable portion of the large parish debt. He was transferred to the Immaculate Conception church, Toledo, in May, 1878, and during the few weeks pending the appointment of his successor the Good Shepherd parish was attended by the Jesuit Fathers, of St. Mary's. The Rev. T. P. McCarthy was the next resident pastor; he took charge in the latter part of June, 1878. He had the temporary church renovated, supplied it with needed furnishings, vestments, etc., and put in good repair the apartments occupied by him in the same building as his residence. This latter was replaced in 1882 by the present commodious brick parish house at a cost of about \$3,500. Meanwhile, besides paying for these improvements, Father McCarthy made every effort to reduce the burdensome debt. In this he was generously aided by Catholics and Protestants in Toledo and elsewhere, as well as by his parishioners, still few in numbers—not exceeding 100 families during his pastorate, which ended in August, 1887. He was then succeeded by the Rev. Patrick Barry, who added a number of improvements to the church property, and like his two predecessors, struggled with the parish debt. The pastorate of this good priest was ended by death, after a long illness, on

August 29, 1897; his demise was deeply deplored by his parishioners. In the following month the present pastor, the Rev. Patrick O'Brien, was again appointed to take charge of the Good Shepherd parish—to the delight of all its members. By this time it had increased in numbers and financial strength, and had outgrown the temporary church.

Father O'Brien felt, that with the promised assistance of his people, the want of better church accommodations would soon be met by a place of worship that would be a lasting monument to religion and a credit to its builders. As a preparatory step in this direction he bought in November, 1897, and March, 1898, additional ground (30 by 220 feet) next to the pastoral residence, to serve as part of the site for the prospective church, for which he also had plans drawn. At first it was intended to build a brick church, but later it was decided that it should be built of North Amherst blue stone. Ground was broken on St. Patrick's day, 1899, and the cornerstone was laid by Bishop Horstmann on July 21, of the same year, in the presence of a vast multitude. The church was enclosed in January, 1900. Owing to the unexpected rise in the cost of building materials, work was suspended in the spring of the same year, and will not be resumed until January, 1901. Father O'Brien hopes to have the church ready for dedication by December, 1901. Its exterior, now nearly finished, has an imposing appearance and the building is one of the most conspicuous in Toledo. According to the plans adopted it will rank with the most beautiful and best appointed in the Diocese of Cleveland. Its architecture is Roman, with a dome and two towers, and its dimensions are: Length, 160 feet; width at transept, 80 feet, and of the nave, 60 feet. When finished it will have cost upwards of \$70,000; this sum includes the frescoing and furnishings, which are estimated at \$30,000. The parish will again have to face a large debt, but with Father O'Brien's energy, and the well-known generosity of his people, it will be cancelled before the lapse of many years.

The old church was seriously damaged by fire on Sunday, August 20, 1899, but was practically rebuilt and again used within six weeks after the fire. Meanwhile the Sunday Mass was cele-



IMMACULATE CONCEPTION CHURCH, TOLEDO

brated on the porch of the pastoral residence, the congregation occupying the lawn fronting the residence.

As above stated, the parish school is conducted by the Ursuline Nuns, of whom four are in charge. About 250 children are enrolled.

The parish has a membership of about 300 families, and it is steadily increasing with the growth of Toledo.

TOLEDO.

IMMACULATE CONCEPTION CHURCH.

The Immaculate Conception congregation was organized in 1867 by the Rev. Edward Hannin, and was originally a part of his parish—St. Patrick's. It was at the request of Father Hannin that the division was approved by Bishop Rappe, as he found his territory too large to give proper attention to all the English-speaking Catholics living within its limits. The territory bounded by Swan Creek and the Maumee river was assigned to the new parish, which was placed under the patronage of the Immaculate Conception. In 1867 Father Hannin purchased a tract of land at the corner of Western avenue and Sumner street, which at that time was considered a suitable location for the parish buildings. He also built a small brick church, of plain design, at the intersection of the above-named streets. After the building was enclosed further work was stopped, but Father Hannin and his assistant, the Rev. H. Anderson, held services in the unfinished church up to August, 1868, when the Rev. John Quinn was appointed first resident pastor. Father Quinn and his small, poor, struggling congregation had by no means a roseate future to face. They possessed only an unfinished church, burdened with debt, and there was neither a pastoral residence nor a school. Full of hope and courage, however, Father Quinn went to work with a will, and under his guidance order and stability grew and developed. He continued to use the brick church, but meanwhile, in 1870, built for temporary use a frame church, 54 by 110 feet, on lots he bought at the corner of Dix and Jervis streets. This change of location was found necessary, among other reasons, because of the rapid development of that section of Toledo, and hence the old church

and its site were abandoned. Father Quinn had an allotment made of the property and all of it was eventually sold for the benefit of the parish. The church itself was used for a time as a dwelling and finally torn down.

In the summer of 1870 Father Quinn built a four-room frame school, adjoining the church in the rear. It was opened in September of that year, with an enrollment of about 200 children, and placed in charge of lay teachers.

Five lots, located between Broadway, Maumee and Eastern avenues, were bought by Father Quinn in 1871, to be used as the site for a permanent church and for the pastoral residence. On one of the lots fronting on Maumee avenue he built the present two-story brick pastoral residence in 1872, at a cost of about \$3,000.

The labors and cares connected with a steadily growing congregation bore heavily on Father Quinn, whose health was never robust. He was accordingly transferred in May, 1878, to lighter duties, as pastor of Wakeman. The Rev. Patrick O'Brien was appointed his successor on the 19th day of the same month. He found a church, school and pastoral residence, but he also found them involved in a heavy debt, consequent on the erection of these buildings, and the purchase by Father Quinn of the real estate already mentioned—comprising in all, ten lots. In his efforts to reduce the parish debt Father O'Brien had also to contend with the effects of the financial depression through which the entire country was then passing. By his prudence and energy, seconded by the generous co-operation of his people, he succeeded in cancelling the debt, about 1888.

Father O'Brien reorganized the school and placed it on a substantial basis. In 1878 he engaged as teachers of the girls and smaller boys the Ursuline Sisters, and two lay teachers were given charge of the boys. In a short time the parish school afforded as many advantages for a thorough Christian and secular education as any school in Toledo—and that is also its present record.

Father O'Brien's successful pastorate ended in March, 1889, by his transfer to St. Francis de Sales' church, Toledo. The Rev. F. T. Moran was then sent to the Immaculate Conception church, as temporary pastor, and remained in charge until the appointment of the Rev. T. P. McCarthy, in March, 1890.

Shortly after Father McCarthy took pastoral charge he called

a meeting of his parishioners to discuss the question of erecting a permanent church, which had now become a necessity, as the temporary church had become too small and out of keeping with the size and means of the parish. The building project was unanimously approved. Plans were therefore drawn by a competent architect for a brick church, to be built on the lots fronting Broadway—formerly known as Western avenue. In the spring of 1891 the foundation was commenced and on May 1 of the following year Bishop Horstmann laid the cornerstone.

For lack of means very little work was done on the new church during the next two years, but in the spring of 1894 it was resumed with vigor. The church was brought to completion in the fall of 1896, and dedicated by Bishop Horstmann on Sunday, November 15, of that year. The solemn occasion was the climax of Father McCarthy's unremittant labor and watchful care in connection with building the church, as it was also a day of joy, not only for himself, but for his devoted people as well.

The church is one of the largest and most imposing in the diocese, as it is also one of the most prominent edifices in Toledo. Its architecture is Gothic, and is built of brick, trimmed with stone. It is 162 feet long, 68 feet wide and 88 feet across the transept, and has a capacity for 1200 sittings. The three altars are of Gothic design and were donated by the Tabernacle Society; they cost \$3,500. The organ cost \$3,000 and is an excellent instrument; the choir is also one of the best in Toledo. The pulpit, pews and confessionals are in light oak, and the beautiful stained glass windows, as well as the frescoing, add much to the beauty of the interior. The windows were all donated, Fathers McCarthy and O'Brien being among the donors. The church, as it now stands, cost about \$65,000; all that remains for its completion is the spire, which will be built later on.

Years of unceasing work and worry began to make inroads on Father McCarthy's strong constitution. He was therefore granted a three months' leave of absence in January, 1897, in the hope that a sojourn in the mild climate of southern California might repair his failing health. In the meanwhile his assistant, the Rev. J. F. Donohue, administered the affairs of the parish. Father McCarthy returned in the following April, with health slightly

improved. In June, 1897, the Rev. J. P. McCloskey was appointed his assistant, as successor to Father Donohue, and to him Father McCarthy at once turned over the spiritual and temporal management of the parish. Father McCarthy lingered on in illness at his residence, till death claimed him, on October 21, 1900. His demise, deeply deplored by his people, was a distinct loss to Toledo and to the diocese.

Father McCloskey continued in temporary charge of the parish until the appointment of the present pastor, the Rev. C. V. Chevraux, on November 17, 1900. Since his advent the pastoral residence has been renovated and electric lights and a handsome set of Stations have been placed in the church.

The Immaculate Conception parish, now numbering about 650 families, is most favorably located in a flourishing part of Toledo. Evidences of thrift and enterprise are visible everywhere; the affairs of the congregation are well managed, and every effort is being made to reduce the debt, which, with the present bright prospects realized, will be cancelled in a few years.

TOLEDO.

SACRED HEART OF JESUS' CHURCH.

In March, 1883, about one hundred German families, residing in and near East Toledo, petitioned Bishop Gilmour to allow them to separate from St. Mary's, Toledo, and build a church for themselves. The Bishop readily granted the petition and two months later authorized the Rev. John Thein, pastor of St. Louis' church, to purchase a suitable site for the proposed new German church. Father Thein accordingly secured eight lots on 6th street, between Oswald and Gardner streets; the purchase price was \$1,400. He immediately began the erection of a combination church and school, expending about \$5,000 for building and outfit. The frame structure was dedicated by Bishop Gilmour to the Sacred Heart of Jesus, on Sunday, October 28, 1883. The building was 50 feet wide and 100 feet long. The church auditorium was used for school purposes, and had all the necessary modern appliances. Each pew had a folding leaf which served as a desk during school hours, and could be dropped during public services. The

Ursuline Sisters were given charge of the school in November, 1883.

Father Thein attended the Mission from St. Louis' church until September, 1884, when he was appointed resident pastor of the new parish. In the summer of that year he built the present parish house at a cost of about \$1,600. A spirit of opposition arose in the congregation, in consequence of which Father Thein asked the Bishop to remove him, which was done in November, 1885. His successor was the Rev. W. A. Harks, who remained until May, 1888, when the present pastor, Rev. A. Eilert, was given charge of the parish. In 1889 Father Eilert bought four lots opposite the church, and built on three of them the present commodious two-story brick school. He had the church frescoed and painted in 1891. In the same year he also engaged as teachers the Sisters of Notre Dame, from Cleveland; they have been in charge since then. In 1895 he bought two additional lots for school purposes, and enlarged the building, which with the four lots cost about \$15,000. At present (1900) five Sisters have charge of the school, with an attendance of about 250 pupils.

The rapid increase of the parish necessitated the erection of a larger and permanent church. This was commenced in the fall of 1899. The cornerstone was blessed and laid by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate, on May 22, 1900. The temporary church was destroyed by fire on July 22 of the same year. Father Eilert was therefore obliged to hold Sunday services in a neighboring public hall, and on week days in the school, until the following Christmas; since then the basement of the church has been in use, and will be until its completion, which, it is hoped, will be about 1903.

The membership of the parish comprises about 250 families and is steadily increasing.

TOLEDO.

ST. ANNE'S CHURCH.

St. Anne's congregation was organized on Sunday, July 3, 1898, by the present pastor, Rev. J. H. Muehlenbeck, in that part of Toledo known as Auburndale, but only after many delays, extending back at least twelve years, and more recently caused, in part at least, by opposition in regard to parish limits. These were

finally settled by the Apostolic Delegate, at Washington, who established the parish limits of St. Anne's as they had been defined by the Rt. Rev. Bishop Horstmann. A church site, comprising ten lots, was bought on December 8, 1898, at the corner of Forest avenue and Bancroft street; the purchase price was \$10,000. In May, 1899, the foundation for a combination church and school was commenced, and on the following 27th of June Bishop Horstmann laid the cornerstone. Mass was said for the first time in the new building, on December 3, 1899; Father Muehlenbeck was the celebrant. Prior to that time he held services in public halls.

The handsome three-story structure has a good basement, a chapel in the first story, schools in the second, and a fine parish hall in the third or Mansard story. It is built of Sandusky lime-stone, in rock-faced ashlar, trimmed with Berlin Heights sand-stone, and presents an attractive appearance. With the furnishings for the church and school it cost about \$26,000. The building was dedicated by Bishop Horstmann on July 8, 1900, just two years after the parish was organized. Its membership is about 250 families—Irish, Germans and Belgians—and has a steady growth. The parish has a heavy debt, but it is within easy reach.

A pastoral residence of neat design was built next to the church, and was ready for occupancy in July, 1899.

The school has an enrollment of 300 children and is in charge of the Sisters of Notre Dame.

TOLEDO.

ST. ANTHONY'S (POLISH) CHURCH.

Until 1881 St. Hedwig's church served all the Poles of Toledo. The rapid increase in the number of families of that nationality had, however, for some years previous, overtaxed the capacity of the church and school of St. Hedwig's. Hence a second church, in another and more central locality, became an imperative necessity. Bishop Gilmour therefore, in the fall of 1881, directed the pastor of St. Hedwig's church, then the Rev. V. Lewandowski, to secure an eligible site for that purpose. This he did, on November 5, of the same year, by the purchase of three lots at the corner of Nebraska and Junction avenues; they cost \$1,000. He bought an additional lot, in January, 1882, next to those he had first se-



ST. ANTHONY'S CHURCH, TOLEDO.

cured, and paid \$300 for it. On the first mentioned lot a frame church, 40 by 100 feet, was built in the summer of 1882, at a cost of \$2,500, and dedicated to St. Anthony of Padua, by the V. Rev. F. M. Boff, V. G., on November 12, of the same year. In the summer of 1883 a two-story frame school was built at an expense of \$2,000, and in September of that year was placed in charge of the Felician Sisters, from Detroit, who conducted it until June, 1888. They were succeeded in the following September by Franciscan Sisters, from the same city, but these were replaced again in 1893 by the Felician Sisters, who have since remained in charge of the school.

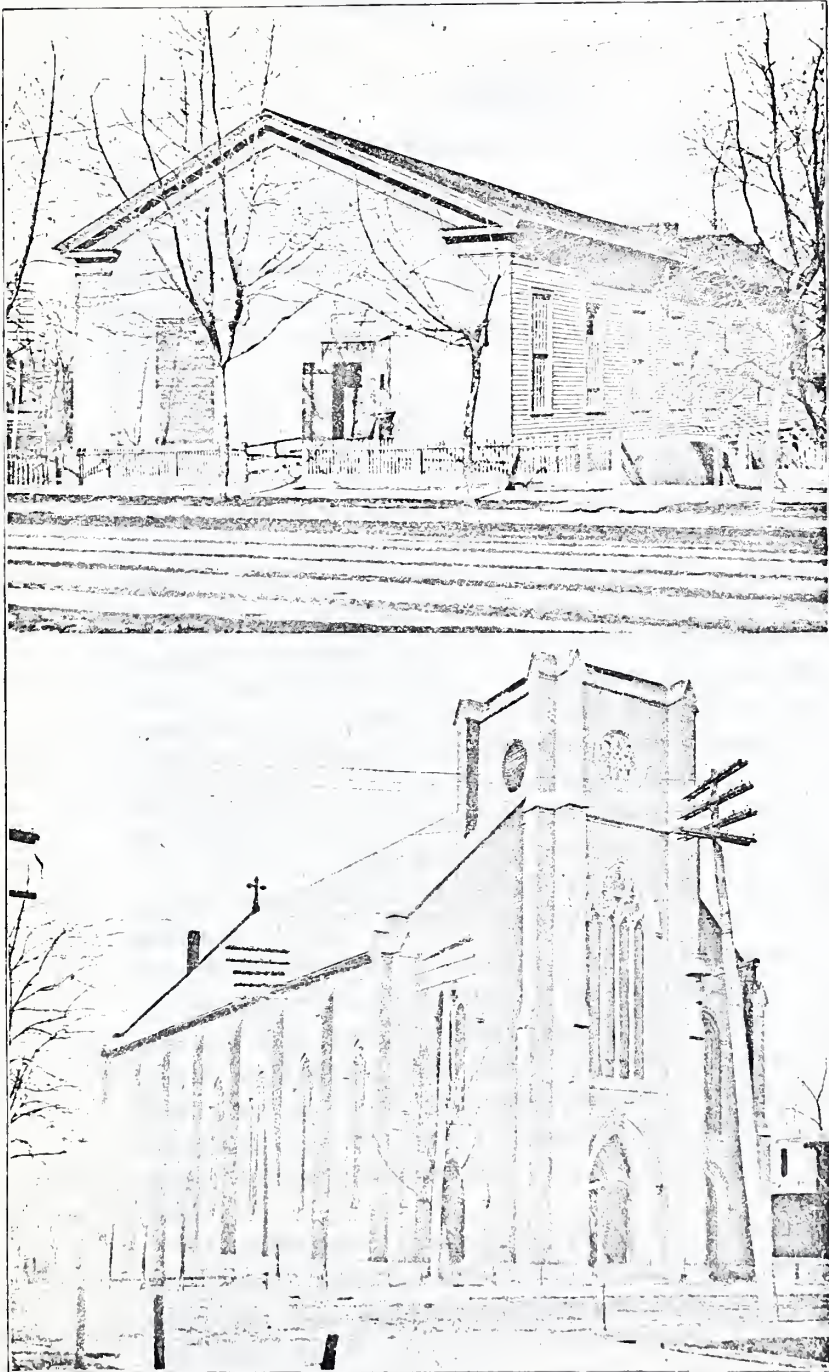
Father Lewandowski attended the congregation as a Mission until the appointment of the Rev. M. F. Orzechowski as first resident pastor, in August, 1884. In the summer and autumn of 1885 he built a frame parish house at a cost of about \$2,000. Father Orzechowski was succeeded in the pastorate of St. Anthony's by the Rev. E. M. Slowikowski. His connection with the parish ended in March, 1889, when the Rev. N. Kolasinski was appointed his successor. By this time the temporary church had become too small for the steadily increasing congregation and hence Father Kolasinski was obliged to provide better and more ample church accommodations. With this end in view he bought in September, 1889, an additional lot next to the parish property, and moved the pastoral residence to that lot. He also had the temporary church and school building moved, in order to gain room for the new church. This was commenced in the fall of 1890, and its cornerstone was laid on Sunday, September 20, 1891, by Mgr. F. M. Boff, then administrator of the diocese.

Father Kolasinski met with much opposition in the parish which made it difficult to raise subscriptions for the new church, and hence the building was much retarded. The effects of the financial depression of 1893 were also keenly felt in Toledo, and in consequence of it many of the parishioners were out of employment. Father Kolasinski was removed in June, 1893, when he was succeeded by the Rev. F. S. Motulewski, who found the church enclosed, but not nearly ready for use. He had to face a large debt, and the temporary church was not half large enough to accommodate the faithful. Forced by necessity he at once set to work to finish the church by means of borrowed money,

to which was added a fair amount of contributions from his people. Mass was celebrated in it for the first time on March 4, 1894, and on Sunday, July 15, following, the stately edifice was dedicated by Bishop Horstmann. It is a Gothic brick structure, 84 by 135 feet in size. Exclusive of altars, pews, etc., it cost about \$95,000. The vaulted nave and sub-arches are supported by ten pillars, two of which also support the organ loft. The chancel is not continued to the roof, but is curved towards the rear wall, at about two-thirds of the height of the latter. The main altar, which is a beautiful specimen of carving, cost \$2,500. The two side altars, which were donated by the church societies, cost \$1,000 each, and the splendid organ was built at an expense of \$4,500. The frescoing, as well as the stained glass windows, show excellent taste in their coloring and figures. The people of St. Anthony's parish have just reason to be proud of their splendid church.

As soon as the church was finished Father Motulewski had the auditorium of the temporary church divided into four school rooms, which, added to the two already in use, made six rooms in all; and even the additional space now afforded was crowded, each room having not less than one hundred children, and more clamoring for admission. This crowded condition of the school made it impossible for the teachers to do full justice to their pupils. Owing however to the heavy debt on the parish it was out of the question then to build a larger and permanent school. Between 1894 and 1900 every effort was made by the pastor and his people to reduce the debt, in order the better to meet the additional debt they would have to incur in erecting the much needed school. Finally, in February, 1899, at a meeting of the parish it was unanimously resolved that a school sufficiently large, and in keeping with the splendid church, should be built without further delay. Plans were at once ordered for a building, to cost not exceeding \$50,000. Work was commenced in May, 1900, and the cornerstone was laid by the Rev. F. Heiermann, S. J., as the Bishop's delegate, on the following August 19. The building is now (December, 1900) nearly under roof, and will be completed in 1901. According to the plans adopted it will be one of the finest and most spacious schools in the diocese.

The parish has a steady growth and is one of the largest in Toledo. It has at present about 650 families.



ST. FRANCIS DE SALES' CHURCH (1st and 2nd), TOLEDO.

TOLEDO.

ST. FRANCIS DE SALES' CHURCH.

The early history of St. Francis de Sales' parish is also that of the early history of Catholicity in Toledo, as it was the first parish organized in that city. Hence, in order to avoid its repetition in this sketch the reader is referred to pages 53, 57, 58, 68-73, of this volume, for a full account of that history from 1837 to 1847.

The Rev. Amadeus Rappe was the first resident pastor of Toledo—from September, 1841, to October, 1847. Shortly after his arrival in Toledo he was urged by his parishioners either to build a church, for which purpose they had raised a subscription of \$1,400, or to purchase a frame Presbyterian meeting house then offered for sale on Superior near Cherry street. After some delay Father Rappe purchased the building in November, 1842, and had its interior changed so as to serve the purposes of a Catholic church—the first in Toledo. In October, 1847, Father Rappe was consecrated first Bishop of Cleveland, and his assistant, the Rev. Louis De Goesbriand, succeeded him in the pastorate of St. Francis de Sales' parish. Father De Goesbriand remained in charge until his transfer to the Cathedral, at Cleveland, in January, 1848.

The Rev. Philip Foley was then sent to Toledo, where he resided from February, 1848, till November, 1854. He had as his assistant, in 1848, the Rev. James Moran. In 1849 St. Francis' church was enlarged, to accommodate the Germans, to whom separate services were given; first, by the Rev. Sebastian Sanner, assistant to Father Foley, 1849-51; and then by the Rev. Philip Flum, pastor of Maumee, from 1852 till 1854. In January, 1854, the Rev. Charles Evrard was appointed first resident pastor of the Germans, who continued to have separate service in St. Francis' church till the completion of their own (St. Mary's), in October, 1856.

In November, 1854, Father Foley was succeeded by the Rev. Augustine Campion, who remained in charge until May, 1856, when the Rev. Robert A. Sidley was appointed resident pastor. His successor, in April, 1859, was the Rev. F. M. Boff. During the latter's pastorate, which ended in October, 1872, much was

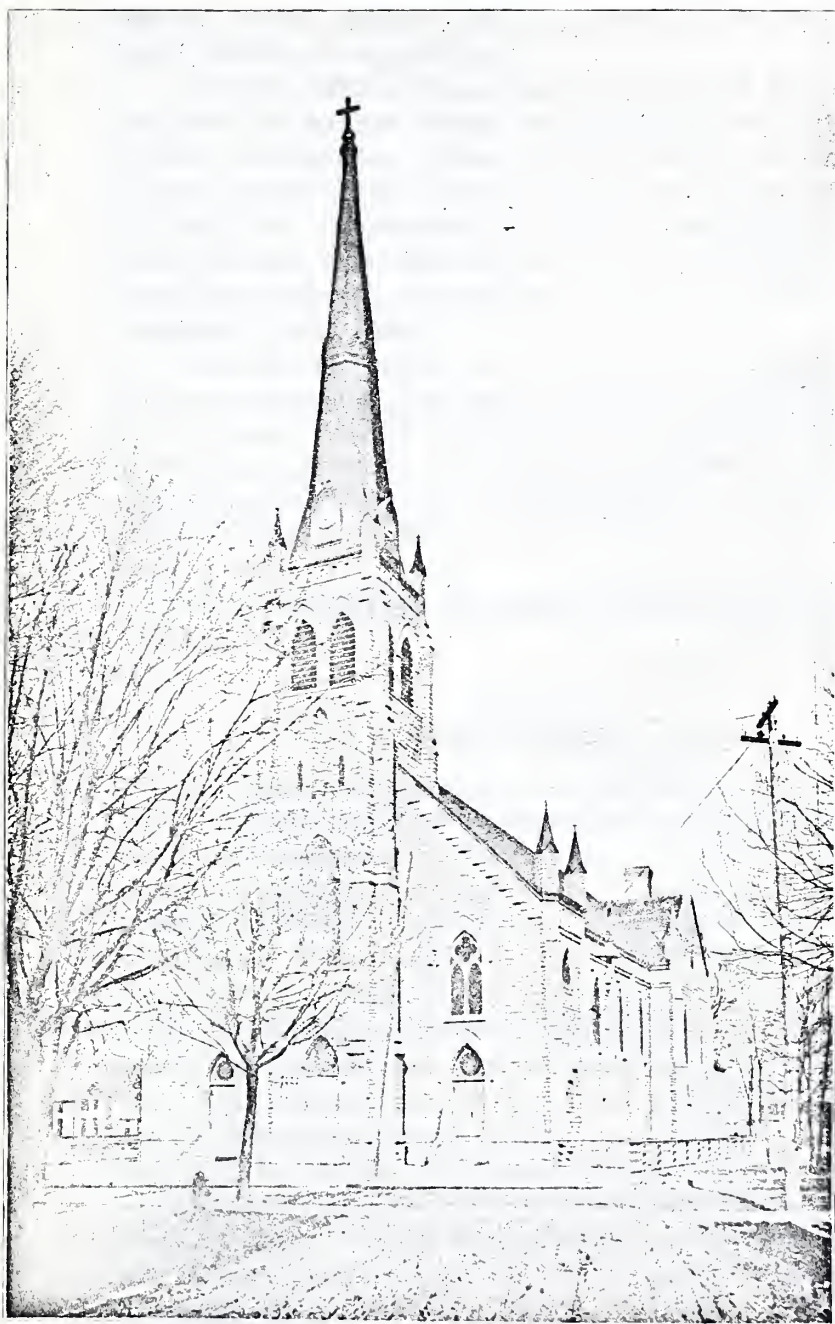
done for the temporal and spiritual interests of the parish. Between 1859 and 1863 Father Boff bought two of the eight lots owned by St. Francis de Sales' church. The property is bounded by Cherry, Superior and Orange streets, and at that time was considered one of the best located in Toledo. The formation, in 1862, of St. Patrick's out of St. Francis de Sales' parish, did not seem to diminish the latter, so steadily and rapidly did it increase. This growth necessitated the erection of a larger place of worship, to replace the proto-church of Toledo. The new church was commenced in 1862, under the direction of Father Boff, and was completed, with the exception of the spire (which is still unfinished), in 1870. It is a brick structure, of Gothic architecture, with a frontage on Cherry street of 67 feet, and a depth on Superior street of 162 feet. The church, exclusive of furnishings, cost about \$70,000.

After the completion of the new church, in 1870, the auditorium of the old building was transformed into school rooms. Until 1854 the school was in the basement of the old church, and was taught by lay teachers. From 1854 to 1891 it was under the direction of the Ursuline Sisters, assisted by a lay teacher—the latter having charge of the larger boys. In September, 1891, the Christian Brothers were engaged to teach the boys, the Ursuline Sisters continuing in charge of the girls, and that arrangement has been continued since then. About 300 children attend the school. In 1894 an attempt was made to build a permanent school, worthy of the means and standing of the large parish, but it ended in failure.*

The brick pastoral residence was commenced in 1858 by Father Sidley, and completed in 1859 by Father Boff. It is a plain two-story structure and fronts on Cherry street.

The next priest in charge of the parish was the Rev. James O'Reilly. He bought three additional lots on Superior street, next to those secured by Father Boff. His uneventful pastorate ended with his death, on September 30, 1885. In November, 1885, the Rev. Patrick F. Quigley, D. D., was appointed pastor of St. Francis de Sales' church. He at once began to reduce the still large debt and succeeded in cancelling it in 1890. Owing to

*See page 156, this volume.



ST. HEDWIG'S CHURCH, TOLEDO.

that fact he felt unable to add any notable improvements to the parish property during his time.

In March, 1899, Bishop Gilmour removed the Rev. Dr. Quigley from his pastoral charge, and appointed the Rev. Patrick O'Brien his successor. Doctor Quigley went to Rome to appeal from the Bishop's action, with the result that he was reinstated by the Holy See. He returned to his former charge in the following December and remained until his death, on August 31, 1895.* A few weeks later the present pastor, the Rev. J. T. O'Connell, was appointed his successor.

The following priests were stationed at St. Francis de Sales' church as assistants: The Revs. J. Monahan, from 1854 to 1855; W. O'Connor, 1855-58; J. Quinn, 1858-60; T. F. Halley, 1860-61; T. P. Thorpe, 1861-62; J. B. Couillard, 1869-71; J. Monahan (second time) 1875-76; W. J. Gibbons, 1876-77; J. L. Ahern, 1878-79; M. J. Regan, 1893-98; and the Rev. G. A. Branigan, since January, 1900.

About 500 families comprise the present membership of the parish.

TOLEDO.

ST. HEDWIG'S (POLISH) CHURCH.

St. Hedwig's congregation was organized in the spring of 1876. Previous to that time, beginning with the year 1871, when the first Polish family settled in Toledo, they were visited occasionally by the Rev. F. X. Schulak, S. J., of Chicago, Ill., and from 1873 by the Rev. V. Zareczny, of St. Adalbert's, Berea. During this time the Poles living in the western part of the city attended St. Mary's, and those in the southern part St. Peter's church. Gradually increasing in numbers, and desirous of having their own church and pastor, they obtained permission in 1874, from the Very Rev. Administrator Boff, to build a church for themselves, and the promise of a priest of their own language. In the fall of the same year the Rev. V. Lewandowski arrived from Poland, and was appointed pastor of the Polish congregation about to be organized at Toledo. Finding willing hearts, and meeting with generous encouragement on the part of his spiritual charge, Father Lewandowski purchased for \$3,500, in January, 1876, nine lots,

*See page 156, this volume.

fronting on Dexter and Bronson streets. In the spring of the same year he began the erection of a combination brick church and school, 33 by 83 feet. The building, a two-story structure, was completed, dedicated and used for the first time in the following November. The upper story was used as a temporary church, and the lower story contained two school-rooms. About the same time he built a frame parish house for himself, and a small frame residence for the Polish Franciscan Sisters, of Rochester, Minn., who have had charge of the school since September, 1877.

All went well in the parish for about eight years, and the property acquired and the buildings erected were nearly paid for, when a spirit of discord and open opposition to the pastor became so strong that, in June, 1885, a riot broke out which ended in bloodshed and a triple murder. Father Lewandowski was forced to leave the parish and diocese shortly after this scandalous affair. The parish was then attended from St. Anthony's until the arrival, in August following, of the Rev. C. Augustinsky, O. S. F., who was given temporary charge of St. Hedwig's. Very soon he also had to contend with the same discord and opposition. Each of the two contending parties in the parish accused the other of wrong-doing in connection with the riot of June, 1885. On Sunday, February 17, 1886, the church was almost entirely destroyed by fire; only the bare walls remained. Whether the fire was accidental, or incendiary, has never been proved. Father Augustinsky left St. Hedwig's immediately after the fire, and a few weeks later the Rev. J. M. Koudelka, of St. Michael's church, Cleveland, was given temporary charge of the parish. He assembled the well-disposed members of St. Hedwig's parish in St. Mary's church, where he held divine services for a time. Meanwhile he made every effort not only to bring about peace but also to rebuild the church. In both he succeeded admirably. His prudence and kindness soon brought order out of chaos and in a few months the church was rebuilt and the parish reunited as never before. The re-dedication of the church took place on Sunday, June 27, 1886. Bishop Gilmour performing the ceremony. He also preached a most impressive discourse in reference to the past sad history of the parish and by it removed much of the prejudice which had been aroused against the Poles, because of the riots among them, in Toledo, as well as in other cities. From that day to this, how-

ever, the record of St. Hedwig's has been one of peace and harmony, and its members have proved themselves good Catholics and good citizens. May that record so continue!

On the day the church was re-dedicated Bishop Gilmour installed the Rev. Simon Wieczorek as pastor of St. Hedwig's parish, thus relieving Father Koudelka of his temporary charge, of which he so ably acquitted himself. Father Wieczorek found the parish united, and imbued with an excellent spirit, and continued the policy of his predecessor, which was firmness, tempered with kindness.

In the summer of 1886 a frame pastoral residence was built by Father Koudelka at a cost of about \$1,600. It replaced the former which had proved unsatisfactory, and was sold by Father Koudelka.

Between 1886 and 1890 the parish increased very rapidly in membership. When organized in 1876 it had about 75 families; in 1890 the number had reached over 400 families. Father Wieczorek and his people felt the need of a larger and better church. With this need in view he bought with his own money a considerable tract of land in May, 1890, had it surveyed into lots, and donated the west half of the property (20 lots) to the parish, as a site for the new church. The property is bounded by LaGrange, Dexter and Thompson streets. It has a frontage of 160 feet on LaGrange street and a depth of 300 feet. The church was commenced in the spring of 1891, and was brought to completion in the early fall of 1892. It was used for the first time on October 16 of that year. On Sunday, April 23, 1893, Bishop Horstmann dedicated the beautiful Gothic edifice, which is one of the most attractive in the diocese. The church fronts on LaGrange street and is the most conspicuous building in that part of Toledo. It is built of Sandusky blue stone; its length is 160 feet, and its width, 60 feet, and at the transept, 75 feet. Including the stained glass windows and its handsome furnishings, it cost about \$65,000. The auditorium of the old church on which Father Koudelka had expended about \$5,000 when it was rebuilt after the fire, was transformed into three well-appointed school rooms; thus the entire building was made to serve as a parish school.

At a meeting of St. Hedwig's congregation, held in July,

1900, it was unanimously resolved to build a stone pastoral residence, in harmony with the new church, to cost not exceeding \$10,000. Work was commenced in the following month, and is now (December, 1900) enclosed. When finished it will be one of the best appointed parish houses in the diocese. After its completion the residence now in use will be given to the Sisters in charge of the school, and their present residence will be changed into additional school rooms. As soon as the moderate parish debt is cancelled it is expected that a large school, equal to the best, will be built. The generosity of the people of St. Hedwig's will easily make that expectation a reality.

For nearly a year Father Wieczorek has been in poor health, and consequently has not been able to discharge the duties connected with his large parish without assistance. Since June, 1900, he has had as his curate the Rev. F. F. Doppke.

The parish now comprises nearly 600 families, and about the same number of children attend the school.

TOLEDO.

ST. JOSEPH'S (FRENCH) CHURCH.

St. Joseph's parish, at Toledo, is composed of the French families living west of the Maumee river, excepting those now identified with St. Anne's and St. Michael's parishes, recently organized. It was established in the summer of 1854 by the Rev. Charles Evrard, at that time pastor of St. Mary's German church. He raised a subscription of \$600 and at the cost of \$1,800 built a small brick chapel, or church, on the rear portion of the grounds, which had just then been bought by Bishop Rappe for the proposed Ursuline Convent. Father Evrard attended the Mission every Sunday and Holyday of obligation, for about two years. His own parish meanwhile grew so large that he was finally obliged to give it his entire attention, but by an arrangement with the priests stationed at St. Francis' church, they said Mass in the so-called "French chapel" while Father Evrard preached there the French sermons in the interval between the two Masses in his own church. This was the manner of attending the chapel until February, 1863, when the Rev. J. Rouchy was appointed pastor of St. Joseph's

congregation. He remained in charge until May, 1866, when he was succeeded by the Rev. E. Haemers, who attended it for a few months as a Mission. In October, 1866, the Rev. C. Wardy was sent to take pastoral charge of St. Joseph's; he remained until June, 1868. His successors were the following priests: The Revs. M. Jecker, from July, 1868, to January, 1878; A. Sauvadet, to February, 1884; L. Braire, until his death, October 20, 1891; W. J. Burns, to February, 1892; and since then, the present pastor, the Rev. L. Nougaret.

As the Ursuline Sisters needed all the grounds connected with their Convent and Academy, it became necessary to secure another site for a permanent church. Three lots were therefore bought in 1876, by Father Jecker, at the junction of Erie and Locust streets. He commenced the present brick church which faces Locust street; but lack of means and parish troubles prevented him from completing it. That difficult task was left to his successor, Father Sauvadet, who, with borrowed money, collections, etc., succeeded within a short time in finishing the interior of the church, so that it could be used. The church was dedicated on December 8, 1878, by the Rev. W. Kockerols, S. J., as the Bishop's delegate. In 1878 Father Sauvadet built a brick addition in the rear of the church, at an expense of about \$1,500. It was used as a temporary school, until 1880. Father Sauvadet also built a belfry and secured a chime of eleven bells, at a cost of about \$6,000. Of this sum the parish paid about \$4,000; the balance was met by donations from Father Sauvadet's friends in Toledo and elsewhere.

The Ursuline Sisters have had charge of the parish school, since its organization, in September, 1878, when the chapel on their Convent grounds was converted into a school, and thus used until June, 1880. In September of that year the school was transferred to the rear of the present church, and again to a frame residence bought by Father Sauvadet, in 1883.

For the sum of \$2,100 Father Nougaret bought a lot next to the church, on Erie street, in July, 1894, as a site for the parish school, the old building bought by Father Sauvadet having become too small. The new school, a two-story brick structure, was commenced in the summer of 1894, and was ready for use in January, 1895; with its furnishings it cost about \$2,500.

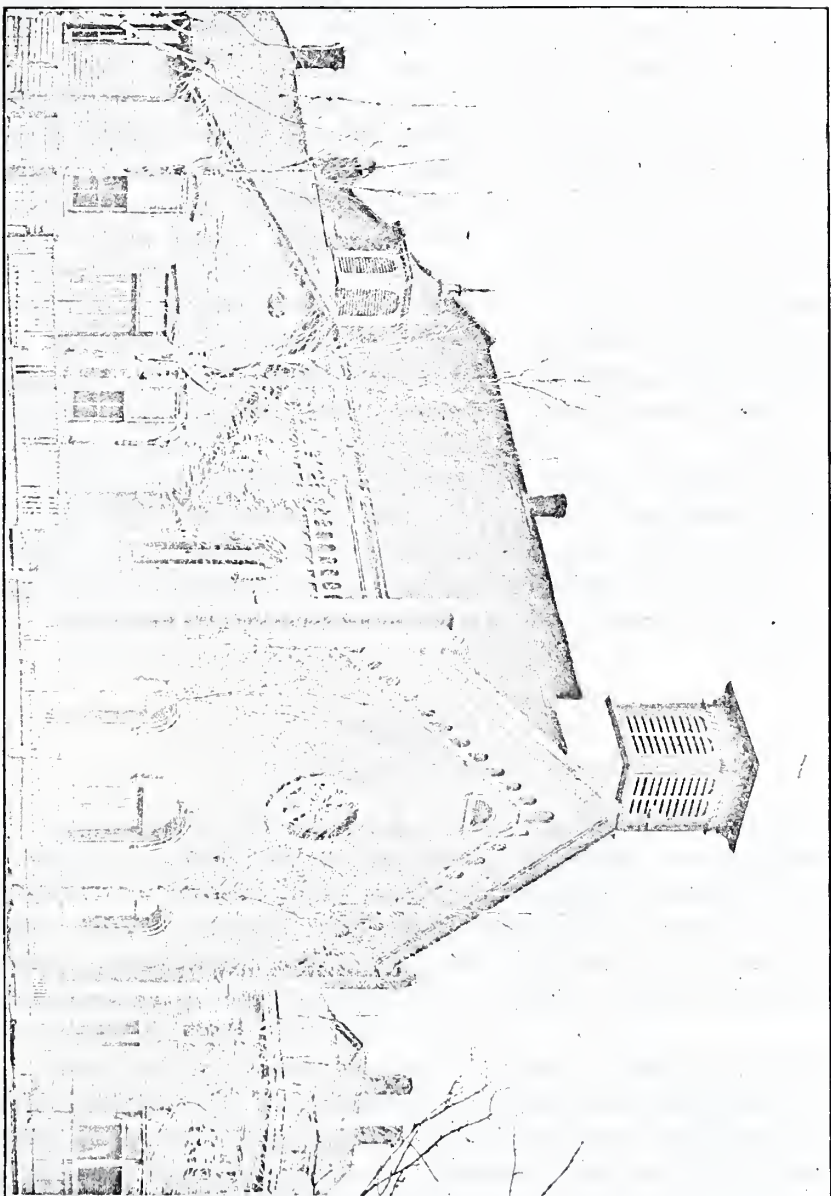
In 1899 Father Nougaret had the church renovated and deco-

rated in excellent taste, at an expenditure of about \$2,000. This included a new sanctuary, new pews, a set of Stations, and frescoing. The church, school and residence are in excellent condition, as is also the parish. This has lost a considerable portion of its membership within the last three years, owing to the formation of St. Anne's and St. Michael's parishes. At present it numbers about 175 families.

TOLEDO.

ST. LOUIS' (FRENCH) CHURCH.

The rapid increase of the French Canadian population of Toledo and vicinity necessitated the formation in 1871 of a second parish of that nationality. In that year three lots were purchased on Sixth street, in East Toledo, although the deed was not given until December, 1872. In the fall of 1871 the present church, 42 by 76 feet, was built under the direction of the Rev. M. Jecker. It is a brick structure, of very plain design, and cost about \$3,000. Father Jecker attended the Mission from St. Joseph's church until September, 1872, when the Rev. F. Gauthier was appointed resident pastor. He remained in charge until March, 1876, when St. Louis' church again became a Mission of St. Joseph's. In August of the same year the Rev. J. Rouchy was appointed resident pastor. Ill health forced him to resign in February, 1879. Again the church became a Mission and was at first attended by the Jesuit Fathers of St. Mary's, and later by the Rev. A. Sauvadet, of St. Joseph's, until November, 1879. From that time until July, 1880, no regular services were held and the congregation being without a pastor or visiting priest, was considerably scattered. That was its condition when the Rev. J. Thein was sent in July, 1880, to take pastoral charge of St. Louis' church, but he soon gathered the people formerly identified with the parish. In December of the same year he bought, for his residence, a lot with a frame house on it, the purchase price being \$1,200. He also greatly improved the interior of the church which had lacked ornamentation of any kind. The next pastor was the Rev. J. B. Primeau, from September, 1884, until December, 1888, when Bishop Gilmour directed him to leave. He ceased then to officiate in the church, but refused to leave the pastoral residence until commanded by



ST. LOUIS CHURCH, SCHOOL, AND PASTORAL RESIDENCE, TOLEDO.

Archbishop Elder, in December, 1890, to obey Bishop Gilmour's orders. For further particulars regarding this unsavory subject the reader is referred to pages 157-161, of this volume.

The Rev. W. J. Smith was appointed to succeed Father Primeau in December, 1888, and successfully administered the parish affairs until September, 1890, during all of which time he lived in a rented house some distance from the church. From September, 1890, to July, 1891, the parish was again without a pastor. The Rev. J. Berger was then appointed resident pastor. He built the present brick pastoral residence in 1892, at a cost of \$4,000, which remained a debt on the parish for some years. He was succeeded in October, 1894, by the Rev. J. E. Chapuis, who was removed in January, 1896, when the present (1900) incumbent, the Rev. R. Prud'homme, was given pastoral charge of St. Louis' church.

The parish school was organized in 1880, by Father Thein and placed in charge of the Ursuline Sisters. They have taught it since then, with the exception of two years (1894-5) when two Sisters of Charity, from Montreal, conducted the school.

The present membership of the parish is about 250 families.

TOLEDO.

ST. MARY'S CHURCH.

Until 1854 St. Francis De Sales' was the only Catholic church in Toledo. By that time a large part of the parish was composed of Germans, who had been steadily increasing in numbers since 1848. From 1852 until 1854 they had separate services, as the church, although enlarged in 1849, had again become too small to accommodate all the members of the parish, whose broad limits were Toledo and the adjacent country.

The Rev. S. Sanner was at St. Francis' church as curate from 1848 to 1849, and attended to the spiritual interests of the German members of the parish. He did the same while stationed at Maumee, until 1852, when his successor, the Rev. Philip Flum, began and for two years continued to give them separate services twice a month. In November, 1853, a petition, signed by over 200 German members of the parish, was sent to Bishop Rappe,

asking for a pastor conversant with their language, and permission to build a church for themselves. The petition was readily granted, and in the following January the Rev. Charles Evrard was appointed the first resident pastor of the Germans in Toledo and vicinity. At a cost of \$5,100 he bought two lots, with a frontage of 150 feet on Cherry street, and 200 feet on Orange street. In the summer of 1854 he commenced the original part of the present brick church, making its dimensions 62 by 100 feet; these have since been considerably enlarged. The building was enclosed in the following year, and used for the first time in October, 1856; only the sanctuary of the church was plastered at the time. Meanwhile Father Evrard had continued to hold special services for his people, in old St. Francis De Sales' church. Bishop Rappe sang the first High Mass in the new church on Rosary Sunday, of that year. The plastering and frescoing were done during the fall and winter, and on March 25, 1857, the celebrated Jesuit Missionary, Father Weninger, as Bishop Rappe's delegate, dedicated the church, placing it under the patronage of the Blessed Virgin Mary of the Assumption. The cost of the building, as it then stood, amounted to \$12,000. At the close of 1862 the entire debt incurred for the lots and building was cancelled. Three years later the spire was erected, and in 1866 a large organ, three bells, main altar and pulpit were bought. The improvements added to the church between July, 1864, and July, 1867, cost \$45,000, of which sum \$30,000 had been paid during that time.

Father Evrard also provided a lofty basement under the front and rear parts of the church, the front serving as a parish school, and the rear as his residence. The school was placed in charge of the Ursuline Sisters in 1865.

Father Evrard's pastorate ended in September, 1867, by the appointment of the Rev. C. Viere, who remained until August, 1869. Bishop Rappe then gave the pastorate of St. Mary's parish to the Jesuit Fathers of the German Province of Buffalo, and in compliance with one of the conditions of their acceptance he deeded to them the parish property acquired up to that time.

The first Jesuit Father to take charge of St. Mary's was the Rev. Peter Spicher, who remained about one year—from September, 1869. Since 1870 the following Jesuits succeeded Father Spicher in the pastorate of St. Mary's: The Revs. J. B. Kanz-



ST. MARY'S CHURCH AND SCHOOL, TOLEDO.

leiter, to March, 1872; N. Greisch, to February, 1875; W. Kockerols, to June, 1886; A. Sigg, to January, 1890; M. Zöller, to August, 1893; P. Scinitzler, till his much lamented death, March 19, 1900; A. Steffen, in temporary charge, until August, 1900; and since then the present pastor, the Rev. C. J. Alten. During this long period many Jesuit Fathers filled the position of curate, at times two or three serving in that capacity. Want of space forbids giving a list of their names; but all worked zealously for the best interests of the parish.

The grade of property along Cherry street was considerably lowered in 1875, which necessitated a new and deeper foundation for the entire church. This costly improvement was finished in 1876.

In 1879 Father Kockerols erected the present three story brick building, fronting on Michigan street, as a residence for the Fathers connected with the parish work in the various churches or chaplaincies of the different religious institutions in Toledo.

In 1880 the length of the church was considerably increased, and a spacious sanctuary was also added. In 1895 Father Schnitzler had the frescoing of the church renovated, thus making its hitherto rather plain interior quite attractive.

The school has always received a generous support from the parish and special attention from each of the long line of pastors. As already stated in this sketch, Father Evrard established the school in the basement of the church. This eventually proving unsatisfactory, on account of location and want of room, the present large three-story brick building was erected by Father Greisch, in 1873, on lots bought and owned by the parish. In 1877 Father Kockerols engaged the Notre Dame Sisters, from Cleveland, as teachers. They have had charge of the school ever since: fourteen Sisters, and a lay teacher for the larger boys, are now employed in the school. The Sisters' frame residence, bought in 1879, near the school, was enlarged in 1891. The steady increase of the membership of the parish has made it by far the largest in Toledo, and one of the largest German parishes in the diocese. It now numbers upwards of 800 families and in consequence the school has become uncomfortably small. Father Alten is therefore contemplating the purchase of land for a school in the northern part of the parish,

and hopes to erect a larger and finer school thereon within the next year or two.

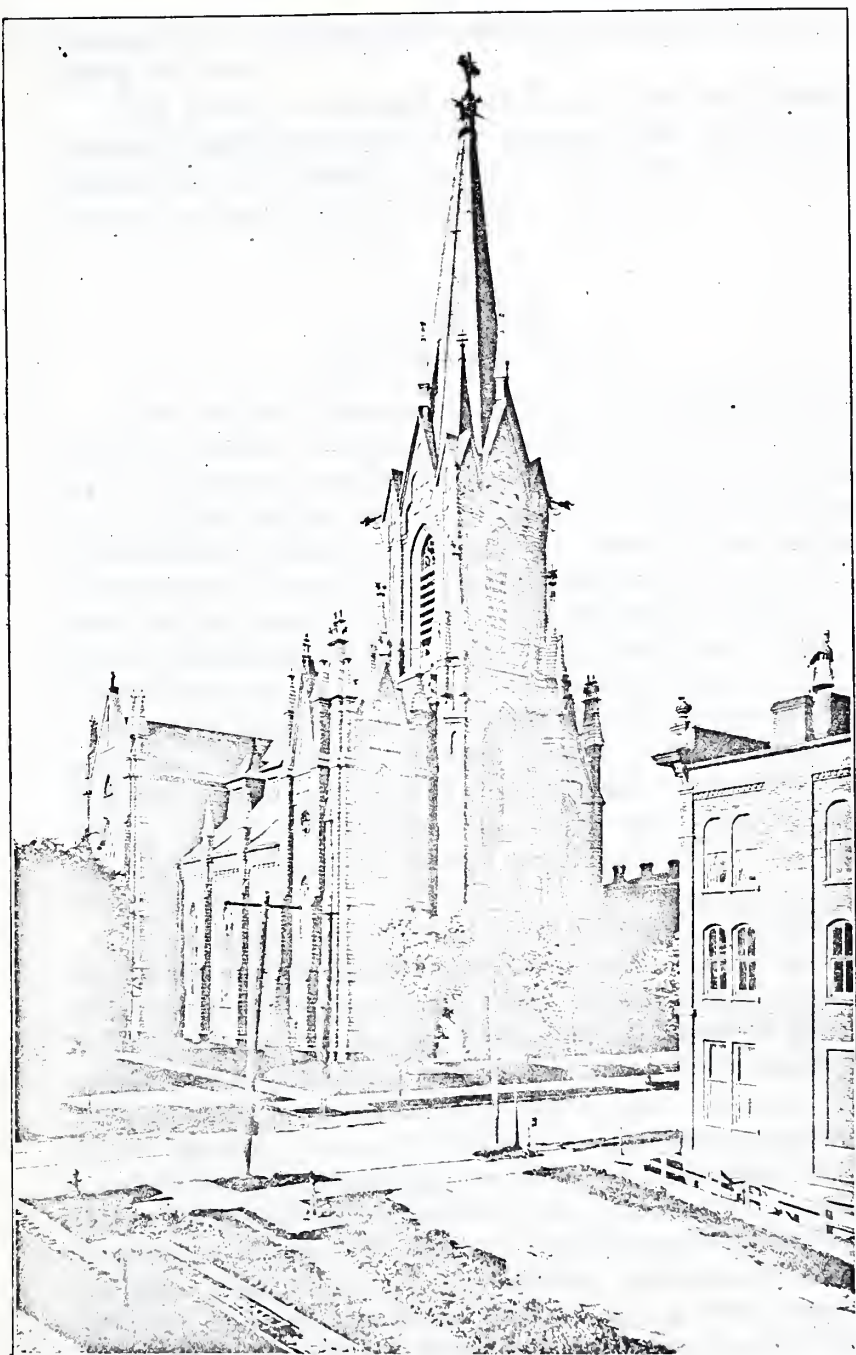
The parish and school are in a flourishing condition and their best interests are safe-guarded by pastor and curates.

In conclusion it may perhaps be worthy of note to state that St. Mary's is the parent parish of St. Peter's, Sacred Heart, St. Anne's, and St. Michael's.

TOLEDO.

ST. MICHAEL'S CHURCH.

In May, 1897, the Rev. L. Nougaret, pastor of St. Joseph's church, Toledo, organized a Society under the name of "Association of Catechists, of St. Joseph's Church." Its object was to instruct in the Faith the Catholic children living in the outlying district of North Toledo. Quite a number of young people generously gave their services to this charitable work. They rented Wheeler's Hall, at the corner of Columbus street and Summit avenue, and there taught Catechism every Sunday afternoon. Their efforts helped at the same time to direct attention to the necessity of establishing a parish in that part of Toledo. Accordingly, in 1898, a petition, signed by many Catholics in North Toledo, was sent to the Rt. Rev. Bishop, asking him to appoint a priest to organize the new congregation for them. The Bishop could not grant their petition, owing to a scarcity of priests, until June, 1900, when he directed the Rev. W. A. Harks to organize the new parish, which was to be placed under the patronage of St. Michael the Archangel. Father Harks arranged the hall above mentioned as a temporary place of worship and said Mass in it for the first time on the feast of St. John the Baptist, 1900. Shortly after he rented the old Methodist meeting house on Albany street and had its interior changed to serve as a Catholic church. In July, 1900, eight lots were bought, on which to erect the parish buildings; the lots cost \$4,200. Plans were adopted for a three story combination brick church and school (73 by 88 feet in size), and a pastoral residence, the cost of both buildings being estimated at \$20,000. This sum had to be borrowed, as the people were unable to raise the necessary means at once. The buildings were



ST. PATRICK'S CHURCH, (1900) TOLEDO.

commenced in October, 1900, and will be ready for use in the spring of 1901.

The parish is composed of Germans, Irish and French, its members having been formerly affiliated with St. Mary's, St. Francis' and St. Joseph's churches. As yet there is no school, but that too will be organized in the near future.

TOLEDO.

ST. PATRICK'S CHURCH.

Until 1862 St. Francis de Sales' was the only English-speaking parish in Toledo. In April of that year the Rev. Edward Hannin was commissioned by Bishop Rappe to organize St. Patrick's parish, in the southern portion of Toledo. In the following month Father Hannin bought three large lots, located at the junction of Lafayette and 13th streets. Two months later, July 4, the cornerstone of the new church was laid by Bishop Luers, of Fort Wayne, Bishop Rappe being in Europe at that time. The church, a brick structure, 55 by 125 feet, was enclosed before winter, and, although its interior was not finished, divine services were held in it for the first time on February 1, 1863. Archbishop Purcell dedicated the new edifice on St. Patrick's day, 1864, Bishop Rappe, Bishop Luers, of Fort Wayne, and many priests being present at the ceremony. With furnishings, organ and bell, the church cost about \$27,000.

In the summer of 1863, a temporary school was erected in the rear of the church, and attached thereto; the school was opened in October of the same year. The present three-story school building, next to the church, and fronting on Lafayette street, was commenced in 1864, and completed in 1865. It is a brick structure, 50 by 60 feet, and has eight rooms, and a full equipment of school furniture; it cost about \$20,000. The former school being vacated, the present building has been used in its stead ever since. About 400 children are enrolled and they are taught by four Ursuline Sisters and four lay teachers. The Sisters have had charge of the girls' department since the opening of the parish school, in 1863. St. Patrick's school, or Academy, as it is called, has always taken high rank with the public and parochial schools of Toledo,

Father Hannin devoting much attention to the proper training of the children.

In 1866 Father Hannin erected a fourth brick building in the rear of and adjoining the school. It is also three stories high, part of it serving as the rectory.

When Bishop Rappe resigned the See of Cleveland, in August, 1870, Father Hannin was appointed administrator of the diocese. He filled that responsible and trying position from September, 1870, until the appointment of the Rev. Richard Gilmour as Bishop Rappe's successor, in April, 1872. Meanwhile, however, Father Hannin retained the pastorate of St. Patrick's parish, with the Revs. J. F. Gallagher, E. M. O'Callaghan and F. J. Henry successively in temporary charge. After the installation of Bishop Gilmour, Father Hannin resumed his former post of duty at St. Patrick's as pastor, and has retained it ever since.

In June, 1873, Father Hannin commenced the erection of St. Patrick's Institute, which was finished in March, 1874. Its opening on St. Patrick's day of that year, by Bishop Gilmour, was attended by much ceremony, in the presence of Gov. Allen and a large concourse of people. The building is a four-story brick structure and fronts on three streets, the main facade being towards Lafayette street. Besides a gymnasium and society rooms it has a well-appointed parish hall. The building cost about \$30,000.

Between 1874 and 1891 nothing out of the ordinary occurred in the parish in the way of improvements. In the latter year, however, the first steps were taken towards the erection of the present splendid church. The condition of the old church had become such that its further use was considered unsafe. Hence Father Hannin was obliged to commence the new church sooner than he had intended. As a preparatory step, therefore, the parish hall was fitted up as a temporary place of worship and the old church was torn down in the spring of 1891. The foundation of the new church, occupying the site of the old edifice, was commenced and finished in 1892, at a cost of \$9,500, but the cornerstone was not laid until July 15, 1894; the ceremony was performed by Bishop Horstmann. Work on the new structure was now continued steadily. At present (December, 1900) it is near completion, and Father Hannin hopes to have it dedicated in the spring

of 1901. It was used for the first time on Christmas day, 1900. When finished, St. Patrick's church will take undisputed rank with the finest and largest churches in the diocese of Cleveland, if not in the country. It will cost upwards of \$150,000. Following is a brief description of the imposing temple: It is built of cut stone and its architecture is pure Gothic. Its length is 181 feet, and its width 78 feet. It has two transepts, one in front and the other well to the rear; the former is 88 feet, and the latter 112 feet in width. It is richly ornamented with pediments and sharply pointed gables, and the graceful spire, 242 feet high, rises from the front transept. Two rows of columns, ten in number, support the richly ornamented groined ceiling. The bases of the columns are of dark red granite, octagonal in form; the shafts, 20 feet in one piece, are of bright red granite color and cylindrical in form; all of the exposed surfaces of the base and shaft are highly polished. The capitals are of white marble, bold in design and beautifully carved. Most of the columns were donated by non-Catholic friends of Father Hannin. The stained glass windows and ornamental plastering are in keeping with the beauty of the church.

In the rear of the church will be five altars—one in the sanctuary, one opposite each aisle, and one in each arm of the transept. The church has five exits—three in the front and two in the rear. Five aisles will run the entire length of the church, and two additional ones in the transept. There will be eight rows of pews the entire length of the edifice, besides two rows in the transept, each accommodating four persons. The seating capacity of the church is 1400.

Father Hannin was obliged to contract a large debt in erecting the church, and it will take years of careful management on the part of the pastor, as well as great generosity on the part of his parishioners, to cancel it.

St. Patrick's parish is one of the largest in Toledo, and numbers about 400 families. In the Diocesan Synod of January, 1889, it was made a rectorate, and Father Hannin was at the time appointed its irremovable rector.

TOLEDO.

ST. PETER'S CHURCH.

St. Peter's, an offshoot of St. Mary's, was the second German parish established in Toledo. Its history dates back to July, 1866, when the Rev. Peter Danenhoffer was appointed its first pastor. Four lots were secured on South St. Clair street, and on one of them Father Danenhoffer erected a two-story brick structure, 40 by 80 feet, to serve as a temporary church and school. St. Mary's, the parent parish, gave \$1,500 to assist the new congregation. Its growth was so rapid that in 1873 a permanent church had to be commenced. Bishop Gilmour laid the cornerstone on August 24, of that year. The handsome brick edifice, 70 by 145 feet, was finished within two years, at a cost of about \$34,000. Bishop Borgess, of Detroit, dedicated the church to St. Peter the Apostle, December 12, 1875, Bishop Gilmour being then ill in Europe.

The church was renovated from time to time, and especially so between 1888 and 1891, when Father Danenhoffer expended nearly \$10,000 for that purpose. This also included new altars, a fine set of Stations, and artistic frescoing. In 1899 a steam-heating apparatus was installed at a cost of about \$6,000; it heats all the parish buildings.

After the new church was dedicated, the combination church and school was remodeled, making the entire building serve the latter purpose; six rooms are now in use. Almost from the date of its organization the school has been in charge of the Franciscan Sisters, from Rochester, Minn.

Father Danenhoffer built the pastoral residence in 1870, at a cost of about \$4,000. All the parish buildings are of brick; they, as well as the church and school grounds and the parish cemetery, are now in good condition. There is practically no debt on the fine property.

Father Danenhoffer's health failing, he had as his curates, for a short time in 1896, his brother, the Rev. A. Danenhoffer, and later the Revs. W. S. Kress, J. P. Hauptert, and H. Wichmann. After Father Danenhoffer's death, April 20, 1898, Father Wichmann had temporary charge of the parish, until the appointment of the present pastor, the Rev. W. Müller, in June, 1898.

The parish numbers about 360 families.

TOLEDO.

ST. STEPHEN'S (MAGYAR) CHURCH.

Catholic Magyars began to settle in Toledo, especially east of the Maumee river, about the year 1888. As they had no priest of their own nationality, they attended divine services in the churches nearest to their homes. The Rev. C. Böhm, of Cleveland, came at stated periods to attend to their spiritual wants, from 1892 until September, 1898, when his assistant, the present pastor, the Rev. R. Paulovits, was sent to East Toledo, to organize a Magyar parish. He rented a hall, which he had fitted up as a temporary place of worship. He then secured a church site of ten lots, at the corner of Genesee and Consaul streets. On two of these lots he built a neat frame church, 45 by 90 feet, at a cost of about \$3,000. Mass was celebrated in it for the first time on New Year's day, 1899. During that year its interior was tastefully furnished, and brought to completion by the following July. It was dedicated to St. Stephen, King of Hungary, on Sunday, August 20, 1899, by the Rev. Chancellor Houck, as the Bishop's delegate.

In November, 1898, Father Paulovits bought, at a cost of \$1,200, a house and lot next to the church, and had the former fitted up for his residence.

In September, 1899, the parish school was opened in a frame building, erected at a cost of \$2,000. It was placed in charge of the Notre Dame Sisters, of Cleveland.

The parish is growing steadily and has a promising future. It has now (December, 1900) about 125 families, all of whom contribute generously towards the support of the church.

TOUSSAINT, OTTAWA COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Toussaint (also known as "Frenchtown") is a French Canadian settlement. Between 1841 and 1883 Toussaint was attended from St. Francis', Toledo, Holy Angels', Sandusky, St. Ann's, Fremont, and finally, beginning with the year 1862, from Port Clinton. Until 1845 Mass was celebrated in the log cabins of the early settlers, who gained their livelihood by fishing and hunt-

ing. A log chapel was then built on a half-acre tract of land. It served its purpose until the erection of the present frame church (35 by 50 feet) in 1861, by the Rev. L. Molon, then stationed at Fremont.

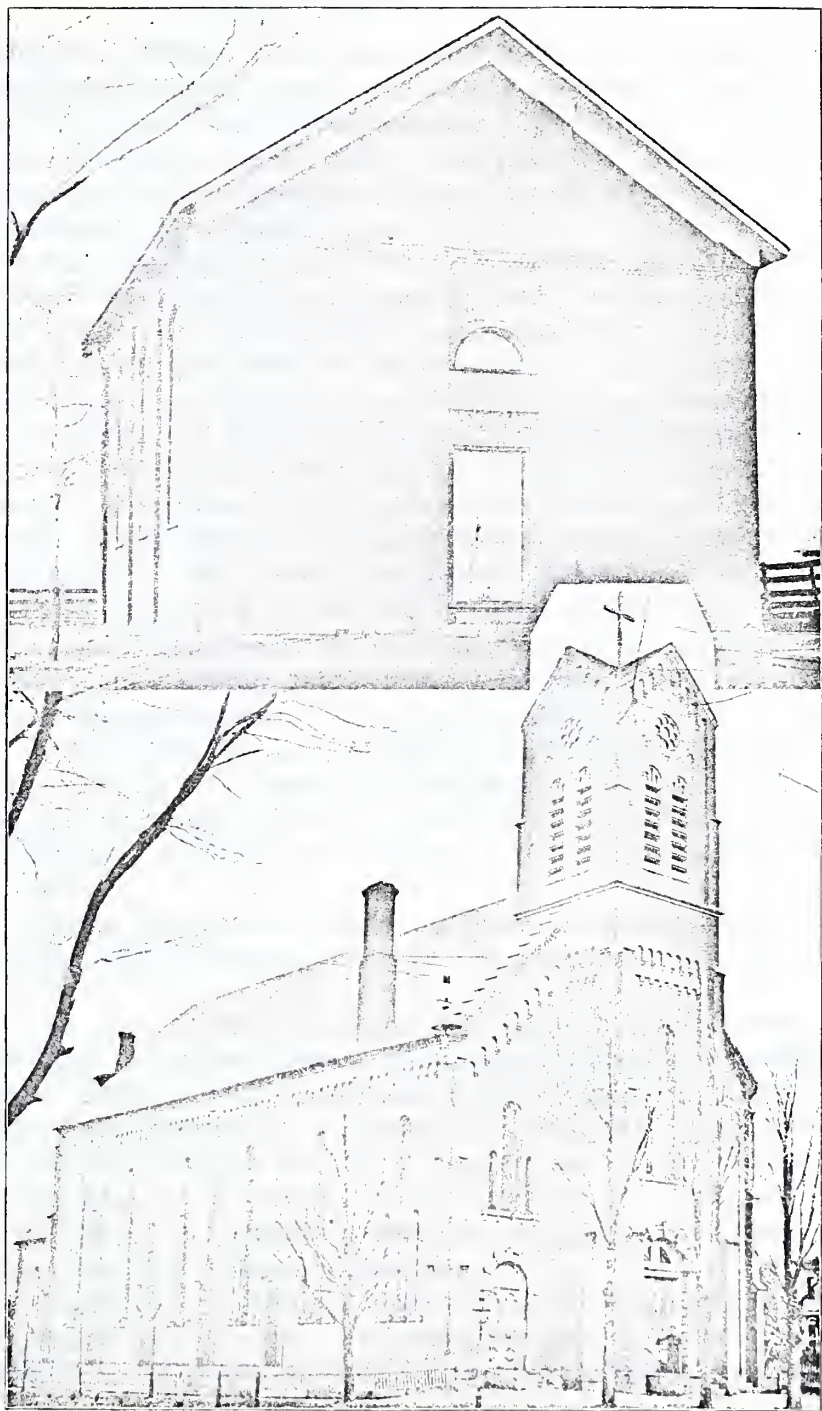
In June, 1881, the Rev. A. Vigeaut was appointed first resident pastor of the congregation. His successors were the following priests: The Revs. J. McMahon from November, 1883, to March, 1886; A. Hamelin, August, 1886, to August, 1890; J. B. Primeau, August, 1891, to October, 1892; T. M. Kolb, for one month, ending November 16, 1892. During the interval between Father Hamelin's removal and Father Primeau's appointment, Toussaint was attended from Oak Harbor, of which place it was again a Mission from December, 1892, until February, 1896. It was then made a Mission of Big Ditch, whence it has since been attended monthly. The pastoral residence, a plain frame building, was erected in 1880; since 1892 it has been occupied by a tenant. The church was re-roofed and thoroughly renovated, and the adjacent cemetery put in good condition, in the summer of 1900.

In July, 1882, Mr. A. Valliquette, a member of the congregation, donated 52 acres for the use and benefit of the Mission which receives the annual rent, as part of its support. At present about 35 families, all farmers, are identified with the Mission.

UPPER SANDUSKY, WYANDOT COUNTY.

ST. PETER'S CHURCH.

Wyandot county, and Upper Sandusky, its county seat, are rich in historical lore concerning their aboriginal inhabitants, the Wyandotte tribe of Indians. Nowhere else in Northern Ohio are so many landmarks left to indicate what the habits and characteristics of these Indians were, so that, even now, thriving, bustling Upper Sandusky, with its \$250,000 courthouse, fine business blocks and beautiful residences, is known as "The Indian Village." It was near the site of Upper Sandusky that the brave Col. Crawford was taken captive by the Wyandotte Indians, 1792, and burnt at the stake. But the narrow limits of a parish sketch will not permit a more detailed account of the early history of Upper



ST. PETER'S CHURCH (1st and 2nd), UPPER SANDUSKY.

Sandusky. Suffice it to say that the reservation of the Wyandotte tribe, which forms the present site of Upper Sandusky, was bought by the United States Government in 1843, its former owners then removing to the far West. Two years later the county of Wyandotte (now Wyandot) was formed, and in 1848 the town of Upper Sandusky was incorporated.

The Sanguinist Father, Peter A. Capeder, was the first priest to visit the few Catholic settlers in the town. He did so in 1847, and ministered to their spiritual wants for a short while. The Holy Sacrifice was offered for the first time in a public hall over Ayer's restaurant. Later on, and until 1857, Mass was celebrated in the residence of John Gaa, who, in April of that year, donated, for a church and school site, a lot on Guthrie street, then in the outskirts of the town. The foundation for a brick church, 30 by 50 feet, was commenced on August 19, 1857, and the cornerstone was blessed on the 15th of September, following. The Rev. Nicholas Gales, C.P.P.S., was then in charge of the Mission. In a few months the church was ready for use; it cost about \$2,600. It was a plain building, without any architectural pretense, but served its sacred purpose for twenty-three years.

Upper Sandusky was attended from New Riegel as a Mission, until 1865, by the following Sanguinists: The Revs. P. A. Capeder, J. Van Den Broek, N. Gales, E. Glück, P. Henneberry, A. Reichert, E. Ruff, M. Kreusch, A. Laux, C. Frensch and H. Drees.

Father Henneberry bought the present well-kept cemetery, covering about five acres; the deed was given on November 24, 1863.

The Rev. Bernard A. Quinn was the first resident pastor, from July to October, 1865. His successors were the following priests: The Revs. G. A. Spierings, from October, 1865, to April, 1867; Joseph Reinhardt, to February 22, 1868, when he was killed by the cars while on his way to Bucyrus, one of his Missions; A. Gerardin, to November, 1868; G. Peter, to March, 1873; C. Braschler, to November, 1888, and since then the present pastor, the Rev. Aloysius Huthmacher.

During the pastorate of Father Peter the congregation far outgrew its small church. He foresaw the need of a much larger church for the proper accommodation of his steadily increasing

flock. Hence, to provide better and more spacious quarters, he bought in March, 1869, three lots at the corner of Findlay and Eighth streets—in the most desirable part of the town; the purchase price was \$3,000. Father Peter had the dwelling on one of the lots, fronting on Eighth street, fitted up for his residence, and took possession of it in April of the same year. The former pastoral residence was then rented until 1875, when the property was sold. Father Peter, unable to commence the church, was obliged to resign his pastoral charge, because of illness. He was succeeded in March, 1873, by the Rev. C. Braschler, to whom fell the task of building the much needed church, for which plans were drawn at once and approved by Bishop Gilmour. With less than \$600 in hand, Father Braschler commenced the foundation in the fall of 1873, and on August 2, 1874, the cornerstone was blessed by the Rev. E. Hannin, as the Bishop's delegate. Owing, however, to the financial panic of 1873, Father Braschler found it very difficult to raise the required means for continuing the building as rapidly as he had hoped; hence its progress was very slow. He and his people struggled along with the burdensome debt, at times almost disheartened. Finally, in April, 1879, the church was in condition to be used, even though its interior was far from finished. Meanwhile that, too, was completed in the early fall of 1880. The church was dedicated to St. Peter the Apostle, by Bishop Gilmour, on Sunday, October 17, of the same year, and has been in use ever since. Its dimensions are 60 by 140 feet. It faces Eighth street, and extends along Findlay street. The architecture is Roman-Ionic, and the interior is handsomely ornamented with stucco work. The beautiful stained glass windows were all donated. With its furnishings the church cost about \$30,000, and though there are many more expensive churches in the diocese, few excel it in architectural effect or beauty of finish.

In 1885 Father Braschler erected the present brick pastoral residence, next to the church, at a cost of about \$3,000. It is a neat but small building.

On May 30, 1887, the beautiful spire, 200 feet in height, was struck by lightning during a heavy storm, the massive structure falling to the ground totally ruined. The insurance companies paid only a part of the loss, and not until after much pressure was brought to bear on them. The spire was not rebuilt, but, instead,

the tower on which it stood was put in good repair, and it is in that condition at present.

Father Braschler was succeeded in November, 1888, by the present pastor, Father Huthmacher. He found a debt of only about \$8,000 on the parish property—an eloquent evidence of the generosity of the people and the prudent financial management of Father Braschler.

In 1891 Father Huthmacher designed and secured two Gothic side altars, in harmony with the interior of the church; they were donated. An artistic array of statuary (nearly all donated) was also placed in position, thus adding much to the beauty of the church. The present splendid main altar of Gothic design, also a donation from a parishioner, was designed by Father Huthmacher, and built in 1892, and in December, 1900, a fine set of Stations was erected. During 1901 Father Huthmacher will have the church frescoed and otherwise embellished. When that is done St. Peter's church, for its size and cost, will rank second to few churches in the diocese.

The present school was organized in 1857, shortly after the first church was erected. The building was a small and very plain frame structure, and for many years stood on the old church lot. Until 1890 the school was taught by lay teachers. The old church was remodeled into a school, in 1880, shortly after the new church began to be used. Its out-of-the-way location, however, made it very objectionable to the children, many of whom had to go a long distance to attend school. To obviate this difficulty Father Huthmacher purchased an excellent piece of property, diagonally opposite the church. It was deeded on March 6, 1897, and cost \$3,800. The large brick residence on the acre of ground purchased was remodeled into four school rooms, and a part of the building is reserved as a home for the four Dominican Sisters, in charge since September, 1898.

The parish is now composed of about ninety German and ten Irish families and their descendants, and is a model in every respect.

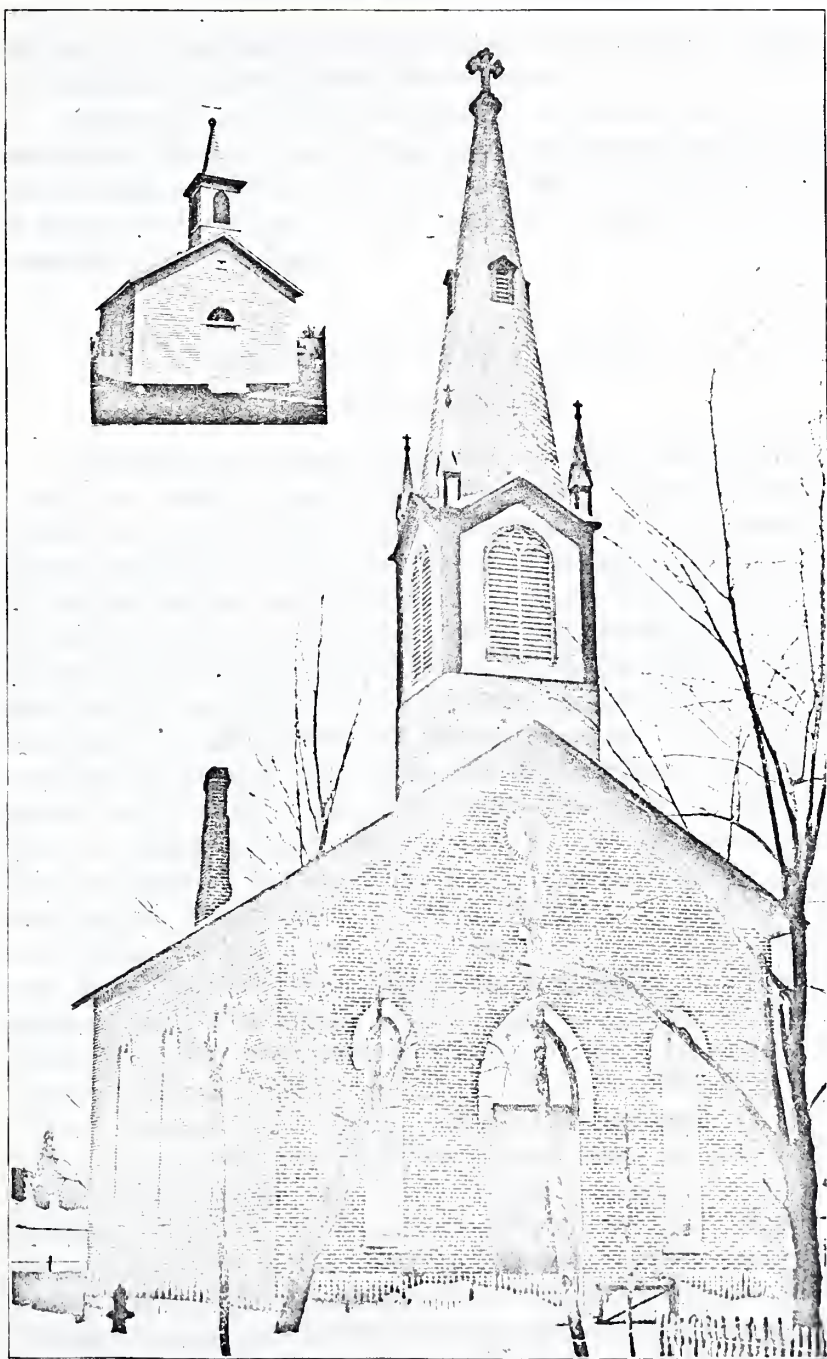
VAN WERT, VAN WERT COUNTY.

ST. MARY'S CHURCH.

Van Wert was attended from Delphos as a Station, and then as a Mission, from 1867 to 1876. The Rev. F. Westerholt paid his first pastoral visit there in July, 1867. He continued his visits monthly until January, 1868, which his successor, the Rev. A. I. Hoeffel, continued to do for about seven years after. For nearly two years Mass was said in the residence of Peter Roach. In July, 1869, Father Hoeffel bought two lots fronting on South Chestnut street. On one of the lots stood a frame house, which he fitted up as a temporary chapel. This, however, soon proved too small, and hence Father Hoeffel was obliged to provide a larger as well as better place of worship. He therefore built the present brick church (30 by 55 feet), in the summer of 1874. The church, together with the two lots he bought in 1868, cost \$4,000, most of which remained a heavy debt on the little Mission. Father Hoeffel did not lack courage, however, but with the kind assistance of his congregation at Delphos, and of many generous Protestants at Van Wert, he gradually reduced the debt, and finally cancelled it in 1876. In September of the same year (no record of date) Bishop Dwenger, of Ft. Wayne, dedicated the church, Bishop Gilmour being then ill in Europe.

In December, 1876, the Rev. J. H. Leddy was appointed first resident pastor of Van Wert, but four months later he was removed. Following is a list of his successors: The Revs. J. T. Cahill, from August, 1878, to January, 1879, (attended from Landeck for five months); P. Barry, July, 1879, to July, 1881; F. J. O'Neill, to March, 1886; E. F. Rohan, to January, 1888; M. J. Clear, to February, 1891; J. J. Clarke, to June, 1898; and since then the Rev. S. Weber.

Shortly after his arrival Father O'Neill built the spire, thus completing the exterior of the church. In 1881 Father Barry bought on credit a house and lot, in the rear of the church, and had it fitted up for his residence. Father O'Neill paid for the property during his pastorate. As it proved unsatisfactory it was sold by Father Clarke, in September, 1897, and the proceeds of



ST. MARY'S CHURCH, VAN WERT, and MISSION CHURCH, CONVOY.

the sale were applied towards paying for the new frame residence he built that year, on South Chestnut street.

Although Van Wert is the county seat of Van Wert county, and quite a business town, it has never attracted much of a Catholic population. This at no time exceeded thirty families, which is the present number. It has not been possible thus far to establish a parish school.

VERMILION, ERIE COUNTY.

ST. MARY'S CHURCH.

Vermilion is a pretty village, with a fairly good harbor, on Lake Erie, about 25 miles east of Sandusky. Catholics began to settle there about 1856. They were visited by the pastors of Elyria, from 1857 to 1871, the Rev. M. Healy being the first priest to minister to their spiritual wants. Mass was said on week days, in private houses, until the erection of the present frame church (28 by 50 feet), in 1862, by the Rev. R. A. Sidley, who had bought two lots on Exchange street, for a church site, in 1861. Enclosed, the church cost about \$600, but for lack of means its interior could not then be finished, and was used in that condition—with a dry goods box for an altar, and rough benches for pews. In 1865, the Rev. L. Molon raised a subscription and with the proceeds paid for the plastering and furnishing of the church. He also bought and paid for a lot next to the church property, to serve as a site for the future parish house. In March, 1871, the Rev. J. Rouchy was appointed the first resident priest, and shortly after built the present pastoral residence, also a frame structure. In August, 1875, Vermilion was made a Mission of North Amherst, and thence attended monthly until May, 1878, when the Rev. F. X. Nunan was appointed resident pastor. His stay ended in March, 1879. Since then the following priests succeeded him: The Revs. J. Cullen, from April, 1879, to July, 1882; M. S. Smith, to October, 1889; J. C. Kenney, to December, 1889; I. J. Wonderly, to January, 1893; J. J. Powers, to November, 1893, since which time the present pastor, the Rev. N. W. Horst, has been in charge. During the pastorate of Father Wonderly the church was entirely renovated, and supplied with some beautiful statuary—all donated.

Father Horst had the church re-roofed and painted, the pastoral residence repaired, and the church lots enclosed with an iron fence.

Captain C. Young deserves recognition as a special benefactor of the church, having at all times contributed most generously towards its support.

Although in past years Vermilion was a place of considerable importance as a lake port, it has lost prestige and population, and with that also a considerable number of Catholics. These at present number only about 28 families. It is a matter of only a short time when Vermilion will be reduced to a Mission and as such attached to Huron.

VIENNA, TRUMBULL COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Vienna is composed entirely of coal miners, and was organized in 1871 by the Rev. J. T. Schaffeld, then stationed at Hubbard. In August, 1873, Father Schaffeld bought a one-half acre lot for \$250, and built on it the present frame church, 26 by 48 feet. It cost \$1,300, and was dedicated to St. Joseph by Bishop Gilmour, June 24, 1878. Between 1870 and 1880 the once flourishing Mission of Vienna numbered about 50 families, about one-half being French, and the rest Irish and German. Within the last few years the Mission has been steadily decreasing, owing to lack of employment in the well-nigh exhausted coal banks near the village. The Mission has now only six families, and is served on week days from Hubbard, from which place it has been attended since it was established. A parish school was opened in 1879, with an attendance of about 60 children, but for lack of means it was discontinued in 1881 and the building and lot were sold.

WADSWORTH, MEDINA COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

The Mission of Wadsworth, a town dependent largely on the coal mines, near by, was organized in 1886, by the Rev. E. J. Vattmann. In July of that year he bought a lot 50 by 160 feet on Broad street, a very desirable part of the pretty village. The present church was commenced a few days after the purchase of

the lot. The foundation was blessed by the Rev. Chancellor Houck, as the Bishop's delegate, on Sunday, August 29, 1886. On October 31, of the same year, the handsome little church was dedicated by the Rt. Rev. Mgr. Thorpe, who was delegated for that purpose. The church is a slate-roofed frame structure, 26 by 48 feet, and with its furnishings cost about \$2,000.

Wadsworth was attended from Canal Fulton by Father Vattmann until January, 1888, when it was attached to Medina as a Mission, and so remained until April, 1890. It was then assigned to the pastor of Wellington, from which place it has since been attended.

In 1897 the church was put in good repair and its interior was neatly furnished by the Rev. S. Weber, then in charge of the Mission.

The mine strikes and the financial depression in 1893 seriously affected Wadsworth, and greatly reduced its population, and with it the number of Catholics of the town. There are now but 25 families left, less than half the number when the Mission was established in 1886, but these few families cheerfully and generously respond to all calls in support of their church. The Rev. L. Plumanns has charge of the Mission since June, 1898, attending it monthly from Wellington.

WAKEMAN, HURON COUNTY.

ST. MARY'S CHURCH.

Wakeman is a village on the southern division of the Lake Shore railroad, about 12 miles east of Norwalk. The history of the parish dates back to November, 1853, when the Rev. M. Healy, then stationed at Elyria, visited for the first time the few Catholic families settled there, and on the farms in the vicinity. Wakeman continued to be attended from Elyria as a Station, until 1863, when it was assigned to the respective pastors of St. Mary's, Norwalk, until September, 1875. In 1867 the Rev. T. P. Thorpe bought an excellent site in the center of the village for the prospective church, but for some unexplained reason it was never used. Mass was celebrated in private houses until 1872, when the Rev. T. F. Halley sold the above mentioned lot, and with the proceeds

of the sale he built the present frame church, at that time 30 by 42 feet. The church was built on a one-acre tract of land, in the outskirts of the village. The land was donated for a church site by Horace Griffin, in April, 1869. In April, 1874, Father Halley bought the present cemetery; it is near the church and covers about one acre. The Rev. F. X. Nunan was appointed first resident pastor of Wakeman, in October, 1875, and shortly after his arrival he built the present parish house. His successor, in May, 1878, was the Rev. John Quinn, who remained until January, 1885, when ill health forced him to resign. Wakeman was then attended from Vermilion until January, 1886, when the Rev. A. Sauvadet was appointed pastor. He remained in charge until April, 1889, when the Rev. John Hannan succeeded him. In February, 1890, Father Sauvadet was commissioned a second time as pastor of Wakeman, but owing to ill health his stay was short—until April, 1891. Wakeman was then again made a Mission of Vermilion, until July of the same year, when the Rev. E. W. J. Lindesmith had temporary charge of the congregation. In the following month of August the Rev. James J. Quinn was appointed resident pastor. He found that factions had disturbed the parish, but by prudence, firmness and kindness he soon succeeded in restoring peace and harmony; and these have since remained. In 1892 he built an addition of 22 feet to the rear of the church, to serve as a chapel for week-day Mass; also a tower for the bell that had been bought some years before by Father Sauvadet. The church was entirely renovated, and made practically a new structure. These improvements cost about \$3,000. The church was re-dedicated by Bishop Horstmann on October 9, 1892. The present pastor, the Rev. P. J. Shea, succeeded Father Quinn in November, 1893. During his pastorate he cancelled a debt of about \$800, which was the balance due on the improvements made by Father Quinn. He also put in good repair the pastoral residence, added to the outfit of church vestments, etc., and beautified the church grounds and cemetery. There is now no debt on the parish property. The congregation numbers about 45 families, and is composed chiefly of farmers, of Irish birth or descent.

WARREN, TRUMBULL COUNTY.

OUR LADY OF MT. CARMEL'S CHURCH.

Warren, the county seat of Trumbull county, is one of the oldest and prettiest towns in Northern Ohio. It was laid out in 1801, and its early settlers, who came from Connecticut, brought with them a Puritanic spirit that abhorred Catholics and their Church. This spirit prevailed at Warren for many years, and effectually blocked Catholic immigration there and in the whole county. By degrees however its influence waned and weakened, and gradually also Catholics began to settle there, though in sparse numbers, from about 1835 to 1880. The Rev. Patrick O'Dwyer was the first priest to visit Warren. At long intervals he came from Cleveland, where he was stationed from 1837 and 1839. There is no record of any priest attending Warren between 1839 and 1846. The Rev. James Conlon, pastor of Dungannon, then visited it as one of his many Stations, until 1849. From that time forward, until 1868, the spiritual interests of the few Catholics at Warren were looked after by the resident pastors of the following places: Randolph, (1850-53); St. Vincent's, Akron, (1854); Summitville, (1855-57); St. Columba's, Youngstown, (1857-65); and Niles, (1865-68).

In 1858 the Rev. W. O'Connor, then in charge of Warren, bought a lot on Quinby Hill, near the canal, for a church site. His successor (in 1862), the Rev. E. M. O'Callaghan, found the lot unsuitable and therefore sold it. In 1864 he bought two lots located at the corner of Franklin street and Park avenue. He had the frame Protestant meeting house (32 by 70 feet), which stood on one of the lots, remodeled as a Catholic church, which sacred purpose the building has since served. Prior to 1864 Mass had been celebrated in private houses, and for a short time, during the summer of 1855, in Freeman's Woods, near the town of Warren, in order to accommodate the large number of Catholic laborers then engaged in the construction of the Mahoning railroad.

In April, 1868, the Rev. E. J. Conway was appointed first resident pastor of Warren. He built the present parish house, a frame building, at a cost of about \$1,000. His pastorate ended

in September, 1869, when Warren was made a Mission of Niles, from which place it was attended until October, 1870. The Rev. E. J. Murphy was then appointed to the pastorate of Warren. He enlarged the parish house, and added other improvements to the church property. He also established a parish school, in September, 1872, but it was discontinued on his removal, in March, 1873, when Warren was again attended for a short time from Niles, as it was also from March to July, 1876.

In May, 1873, the Rev. A. Paganini was sent to Warren as resident pastor. He remained until May, 1875, when he received a leave of absence, to visit his native Italy. His cousin, the Rev. J. Paganini, meanwhile attended the parish—until January, 1876, when the pastor resumed charge. During his absence the church was involved in debt through the imprudent management of his reverend cousin, who had added a number of costly improvements to the church property, without authority or means to pay for them. The church was sold for the debt, in February, 1876, during the absence of Bishop Gilmour, then ill in Europe. On his return, in July, 1876, he was informed of the condition of the parish affairs at Warren. Immediately he took measures to have the church bought back, which he did by raising a loan for the amount paid by its purchasers. The loan was repaid by collections in a number of parishes throughout the diocese, as also by several successful church fairs at Warren. To the Revs. W. J. Manning and F. M. Scullin much credit is due for their successful efforts in reducing the debt, which was finally cancelled, in 1883, by Father Scullin. This was the first and only time in the long history of the diocese of Cleveland that any parish defaulted its financial obligations; and in this only case the people were not to blame.

The Rev. A. Paganini was removed in March, 1876. He was succeeded in July, 1876, by the Rev. B. B. Kelley, who remained in charge until February, 1877. Since that time the following priests were resident pastors of Warren: The Revs. M. J. Murphy, from February, 1877, to July, 1879; W. J. Manning, to July, 1882; F. M. Scullin, to February, 1884; D. O'Brien, to September, 1884. Then, for the fourth time, Warren was made a Mission of Niles, whence it was attended until July, 1886. Since that time the Rev. Ambrose A. Weber has been resident pastor.

Father Weber had the church and parish house considerably improved between 1888 and 1890. In the latter year he also bought the large bell now in use, and had the church supplied with Stations, neat furnishings and a fair supply of vestments, etc. In September, 1895, he secured, for the sum of \$1,700, six acres of land for a parish cemetery. In May of the following year he purchased, at a cost of \$3,000, a large lot, 70 by 202 feet, on High street, as the site for a new church. The final payment for the property was made in February, 1900. According to present indications the prospective and much needed church will be built within the next two years.

In June, 1900, Father Weber bought a two-story brick public school and its grounds for the sum of \$3,500. He intends to have it fitted up and used as a parochial school, as soon as means are available.

When Father Weber took charge of the parish he found but 35 families. There are now about 125 families connected with it—principally of Irish birth or descent. For many years it had its internal struggles and difficulties, besides contending against the latent and open bigotry of Warren, one of the strongholds of Puritanism in the Western Reserve. All that is now of the past, and the prospects for Catholicity at Warren are of the brightest, and the spirit in the parish is excellent.

WAUSEON, FULTON COUNTY.

ST. CASPAR'S MISSION CHURCH.

Although Wauseon is the county seat of Fulton county, and a thriving town, it has never attracted much of a Catholic population. There are only 35 Catholic families settled there at present. The Rev. N. Kirch was the first priest to attend Wauseon, which he did monthly from Stryker, between 1865 and 1867. Wauseon was then attended from Edgerton until 1872, as a Station, and then as a Mission, until March, 1873. In June, 1872, the Rev. C. Braschler, at that time in charge, purchased, for the sum of \$300, one and one-half lots at the corner of Clinton and Jefferson streets. His successor, the Rev. J. G. Vogt, bought, in the summer of 1873, an old Methodist meeting house and had it moved on the lots, and renovated as well as refitted for its new

purpose. The property cost about \$600, and was paid for by the end of 1873. As the Mission at that time had not more than 15 families, this is an evidence of generosity on the part of its people.

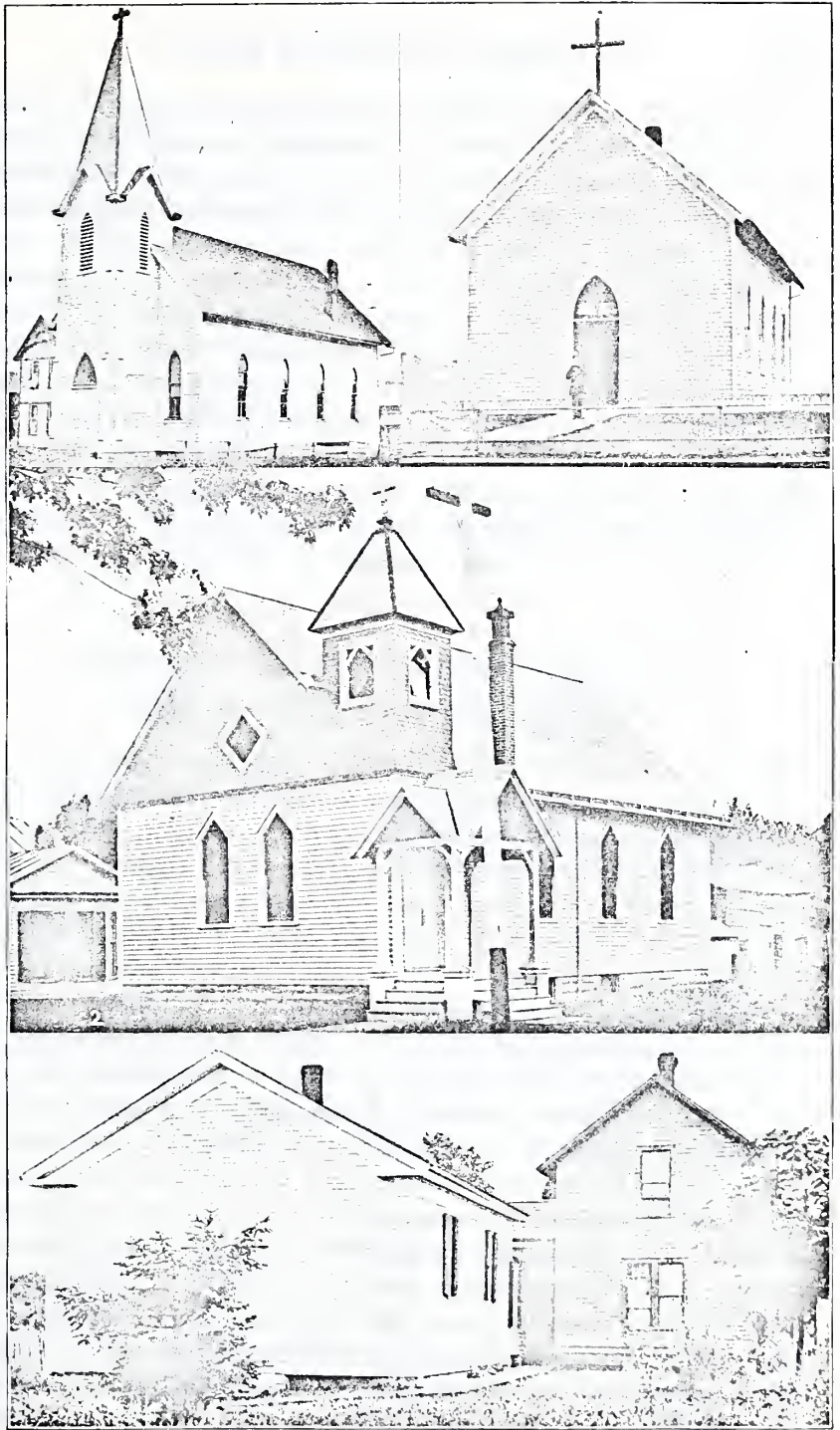
From March until May, 1873, Wauseon was attended from St. Mary's, Toledo, when it was again attached to Edgerton until November, 1875. Since that time it has been a monthly Mission of Archbold.

In 1888 the Rev. J. H. Muehlenbeck had the church put in good repair, which it greatly needed. On January 27, 1895, it was destroyed by fire. The loss was a severe blow to the small Mission, but soon successful efforts were made to build a far better and more substantial church than the old one was. Shortly after the fire Father Muehlenbeck took up a subscription for that purpose and received a generous response from his people, as well as from the non-Catholics of the town. In the summer of 1895 the foundation was commenced and on August 13th following the cornerstone was laid. The church was enclosed before the end of that year, and Mass was celebrated in it for the first time on February 3, 1896. The interior was brought to completion by August, and on September 6, of the same year, the handsome church was dedicated to St. Caspar by Bishop Horstmann. The church, 34 by 58 feet, is built of brick, with stone trimmings; the tower is 98 feet high. Including its neat furnishings, it cost about \$5,500, and is an ornament to the town of Wauseon as well as a credit to the Mission.

WELLINGTON, LORAIN COUNTY.

ST. PATRICK'S CHURCH.

Wellington was attended from Elyria as a Station, from 1851 to 1856, and then as a Mission until 1862. In January, 1856, a small lot was bought in the outskirts of the town, and in the summer of 1858 a frame church, 24 by 30 feet, of very plain design, was built on it at a cost of \$600. The church and lot are still in use. Prior to 1858 Mass was said in private houses by the visiting priests, of whom the Rev. M. Healy was the first. From 1862 to 1868 Wellington was attended as a Mission from the following places: Grafton, until 1871; Shelby Settlement, to 1873; again from Grafton, until 1875; Shelby, until July, 1878, when the



1. ST. PATRICK'S CHURCH AND PASTORAL RESIDENCE, WELLINGTON.
 Mission Churches—2. Our Lady of Lourdes', New London. 3. St. Francis Xaviers', Medina.
 4. Sacred Heart of Jesus', Wadsworth.

Rev. J. L. Galvin was appointed resident pastor. He built the present frame pastoral residence, in 1884, at a cost of \$700. He was succeeded by the Rev. G. J. Vahey, in January, 1888, who, however, was transferred in the following September to the Cathedral. Wellington was then made a Mission of Medina, and so continued until April, 1890. Then the pastor of Medina, the Rev. N. W. Horst, was transferred to Wellington as resident pastor, where he remained until November, 1893. Since that time the following priests have resided at Wellington: The Revs. J. J. Powers, to December, 1896; S. Weber, to June, 1898, and since then the present pastor, the Rev. L. Plumanns. Wellington's Catholic population has always been small, never exceeding 15 families. As they alone could not support a priest, Wellington has always had a number of Missions attached.

WELLSVILLE, COLUMBIANA COUNTY.

IMMACULATE CONCEPTION CHURCH.

Wellsville, charmingly situated on the west bank of the Ohio river, a few miles south-west of East Liverpool, is a busy and prosperous town. As far back as 1830 Catholics began to settle there, but their numbers did not keep pace with the growth of Wellsville. The first priest to minister to them was the Rev. James Conlan, and his first visit was paid in 1835; there were then only five Catholic families in Wellsville. Father Conlan was at that time resident pastor of Steubenville, whence he came to Wellsville at long intervals, until 1842. He was then transferred to Dungannon, but continued to attend Wellsville as a Station until 1849. His successors at Dungannon did likewise, until 1858, when the attendance of Wellsville was assigned to the resident pastors of Summitville, until 1872. Mass was said in private houses, until 1867, and for many years in the house of Mr. Oliver Shearman, who also gave hospitality to visiting bishops and priests. In July, 1866, General J. W. Reilly donated to the Mission a small lot on Main street, and in the following year the Rev. P. J. McGuire bought 10 feet additional, thus making the frontage of the lot 60 feet. At a cost of \$4,000 he built on the lot the present brick church, 37 by 65 feet. In 1872 the Rev. James Cullen was

appointed first resident pastor of Wellsville, and two years later it was made a Mission of East Liverpool. With the exception of two months in 1879, when the Rev. E. J. Murphy, of Summitville, had temporary charge, it so continued until March, 1882. The Rev. M. B. Brown was then appointed pastor, remaining until August, 1883. Since that time Wellsville has had the following priests as resident pastors: The Revs. F. X. Nunan, from August, 1883, to September, 1884; W. F. Murphy, to May, 1888; N. J. Drohan, to July, 1889; J. C. Desmond, to March, 1893, and since then, the Rev. J. H. Halligan.

In March, 1888, Father Murphy bought two lots next to the church, and the two-story brick house which stood on one of them; the purchase price was \$5,900. The house served as a pastoral residence until 1891. During the summer of that year it was remodeled by Father Desmond, for a school and Sisters' residence, at a cost of about \$1,000. The school was opened in September, 1891. It was placed in charge of the Sisters of St. Joseph, from Cleveland, who conducted it until June, 1900, when they were succeeded by the Sisters of Loretto, from Loretto, Ky. About 100 children are now in attendance.

In April, 1893, Father Halligan bought the cemetery now in use. It covers about four acres and is beautifully located and kept in excellent condition. The former cemetery, which was bought in 1883, and proved very unsatisfactory as a place for interments, was abandoned, and sold in 1893.

In December, 1894, Father Halligan bought an excellent property, 100 by 260 feet, for the sum of \$14,000. It is bounded by Front, Eleventh and Main streets. The beautiful brick house situated thereon now serves as the pastoral residence, and the large grounds are intended as a site for the future permanent church and school. The people of the spirited little parish of about 95 families are justly proud of the purchase, and are gladly, as well as generously, contributing each year towards paying for it, and will soon cancel the debt, which is now less than \$3,000.

The church was enlarged by Father McGuire in 1881, by the addition of a sanctuary and sacristy. The interior has also been repeatedly renovated, notably during the pastorate of Fathers Murphy, Drohan and Halligan. Although its exterior is of the plainest, its interior is now quite attractive.

WEST BROOKFIELD, STARK COUNTY.

ST. BARBARA'S CHURCH.

The parish of St. Barbara, at West Brookfield, is an outgrowth of St. Mary's, Massillon. It is composed at present of about 85 families, all more or less dependent upon the neighboring coal mines for a livelihood. St. Barbara's was organized as a Mission in 1867. In March of that year the Catholics of the village bought one acre of ground. Under the direction of the Rev. G. A. Verlet a frame church, 36 by 68 feet in size, and of plain design, was erected on the north end of the land, the south part being reserved for a burying ground. The Mission was attended from St. Joseph's, Massillon, until 1875, and from Navarre, until July, 1881. Without the knowledge or consent of Bishop Gilmour the laity built the present frame pastoral residence, thus trying to force the Bishop to send them a resident priest. This unwarranted act led to some trouble and misunderstanding which were finally settled. The Rev. J. H. Kleekamp was appointed first resident pastor in July, 1881. In December of that year he bought an acre of land for burial purposes, as the cemetery then in use was too near the pastoral residence. In November, 1883, the Rev. Joseph Hörstmann succeeded Father Kleekamp, who had been transferred to Edgerton in August of that year. During the interval West Brookfield was again attended from St. Joseph's, Massillon. Father Hörstmann's pastorate ended in December, 1885, and, until the appointment of the Rev. N. Kirch, in August, 1886, West Brookfield was attended from Navarre. At a cost of about \$650 Father Kirch renovated the church and built an addition to it, of 18 by 36 feet. The addition included the sanctuary and two sacristies. Father Kirch was transferred to another charge in January, 1886, and again West Brookfield was made a Mission of St. Joseph's, Massillon, until the following September, when the Rev. H. D. Best was appointed resident pastor. He was succeeded in November, 1891, by the Rev. P. L. Göbbels, who built the present frame school, a two-story frame structure, at a cost of \$1,600. In 1893 he considerably improved the church and had it supplied with pews and a furnace at an expense of about \$700. Father Göbbels remained in charge of the parish until his death,

October 30, 1894. A few days later he was succeeded by the Rev. H. E. Boesken. The church was struck by lightning on June 4, 1896, but the damage was fully repaired by the insurance paid. The necessary improvements thus necessitated included the entire renovation of the sanctuary. By means of a successful fair in the fall of 1898 Father Boesken paid off the entire parish debt, besides leaving a generous sum in the treasury. He was succeeded in June, 1900, by the present incumbent, the Rev. J. B. Alten.

The parish school was organized in 1868, and is at present in charge of a lay teacher.

WESTON, WOOD COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Weston was organized as a Station in 1874, and was always attended from Custar, five miles south. In October, 1877, the Hon. W. P. Noble, of Tiffin, a Protestant, donated a town lot to the Catholics of Weston. They then numbered about 14 families, and in the same year built on the donated lot a small frame church, 17 by 25 feet.

The Mission, however, had no growth but, on the contrary, steadily diminished in its number of families until, in 1888, but four families were identified with it. As they felt unable to support the Mission they affiliated themselves with Custar. Weston was abandoned in 1888 as a Mission.

WILLOUGHBY, LAKE COUNTY.

IMMACULATE CONCEPTION CHURCH.

A number of Catholic laborers who had been employed in 1850 and 1851 in the construction of the present "Lake Shore" railroad through Willoughby, made that pretty village their home. They received priestly attendance from the resident pastors of Painesville, until 1864, the Rev. Peter Peudeprat being the first priest to visit them. He and his successors said Mass in the shanties of the laborers along the railroad, and later in private houses in the village.

In 1864 Bishop Rappe commissioned the Rev. A. M. Martin,

pastor of Euclid, to take charge of Willoughby as a Station, which then numbered about 40 families, all dependent for their support on felling the forests near Willoughby, for wood used by the railroad locomotives. He faithfully, and often under great difficulties, attended it monthly for nearly twenty years. In 1865 Father Martin bought two lots on Vine street, in the outskirts of the village. The lots cost \$1,100 and were paid for in 1868. He then began the erection of the present frame church, but it was hardly enclosed when the wood-burning locomotives gave way to "coal-burners." This change put a sudden end to the employment of wood-choppers, and forced those so employed to seek other fields of labor. In consequence of this fact the Catholic population of Willoughby almost disappeared and the means for the completion of their church had to be borrowed. Father Martin had only the most necessary work done on the building, to keep it safe and make it fairly comfortable, but made no attempt to ornament its interior. For ten years the Mission suffered from the loss of its original membership and was burdened with debt. But by degrees it rallied, and eventually cancelled the debt. In December, 1883, the Rev. J. A. TePas, Ph. D., succeeded Father Martin and attended Willoughby twice a month, from St. Mary's Seminary, until September, 1887, when the Rev. W. Trümper, S. J., of St. Mary's church, Cleveland, took charge. His successor, in October, 1888, was the Rev. J. T. O'Connell, also of St. Mary's Seminary. In April, 1889, he bought two lots and a frame house next to the church for a future pastoral residence; the purchase price was \$1,100. In 1892 he also thoroughly renovated the church in and outside, at a cost of about \$1,600. Father O'Connell was succeeded in the charge of Willoughby, in June, 1895, by the Rev. G. F. Murphy, D. D., who also attended it from the Seminary, until June, 1898, when the Rev. G. I. Bergen was appointed first resident pastor. In October, 1898, Father Bergen commenced the erection of the present well appointed frame parish house; completed, it cost about \$2,500. He also installed electric lighting and steam heating in the church and embellished its interior. Although the parish now numbers about 50 families it has not been found possible to establish and support a school.

WOODVILLE, SANDUSKY COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Woodville is situated about four miles from Elmore, and the Mission is composed chiefly of farmers. It was attended from St. Ann's, Fremont, first as a Station, from 1858 to 1862, and then, as a Mission, until 1871. In 1862 the Rev. M. O'Neill bought a lot and built on it a brick church, 33 by 50 feet, at a cost of \$1,600. Woodville was attended from Elmore, between 1871 and 1891, and then from Genoa, until 1895, when the Rev. G. Burkhard, S.J., of St. Mary's, Toledo, was appointed to take charge of it. This he did until May, 1896, when Woodville was attached as a monthly Mission to Gibsonburg, whose resident pastors have since attended it. It has steadily decreased since 1895, the few remaining families preferring to belong to the parish of Gibsonburg, with its regular Sunday service. Hence it is a matter of but a very short time when the Mission will cease to exist.

WOOSTER, WAYNE COUNTY.

IMMACULATE CONCEPTION CHURCH.

It was at Wooster that the saintly Edward D. Fenwick, first Bishop of Cincinnati, while on a tour through his vast diocese, died of cholera, September 20, 1832.¹ There, alone, among strangers, with no priest to administer to him the last sacraments, and not even a Catholic layman to breathe a prayer into his dying ear, he ended his busy career, as a true servant of his Master.

About 1826 a few Catholics began to settle in and near Wooster.² Until 1846 they were visited at irregular intervals by the priests stationed at Canton, Akron and Doylestown. The Rev. Philip Foley, of Massillon, was directed by Bishop Purcell, in 1846, to attend Wooster as a Station. About eight Catholic families then resided at Wooster. Father Foley bought a lot of nearly two acres, fronting on Madison avenue, and built on it the present brick church, 38 by 68 feet. Bishop Purcell laid the cornerstone on August 20, 1847.³ Owing to lack of means, and

(1) The Church in Northern Ohio, 4th ed., p. 260-262. (2) Ibid., p. 259. (3) See this volume, p. 49.



IMMACULATE CONCEPTION CHURCH AND PASTORAL RESIDENCE, YOUNGSTOWN.

the poverty of the few people, the church was not enclosed for nearly two years, and even then the completion of its interior had to be deferred still longer. The Rev. A. Campion was appointed first resident pastor in 1849, and remained in charge for nearly two years. From April to October, 1851, he had as his assistant, in the care of his many Stations and Missions, the Rev. M. Healy. After Father Campion the following pastors had charge, successively, of Wooster: The Revs. G. H. Brennan, 1852-56; M. O'Neill, to July, 1861; V. Arnould, to May, 1862; J. F. Gallagher, to October, 1865; and since that time the Rev. F. Ankly.

Father Gallagher erected a small brick building for a school, which he opened in 1865. He also cancelled the burdensome parish debt contracted by Father Foley for the purchase of land and the erection of the church. The pastoral residence, a small, plain brick structure, was built by Father O'Neill, in 1858.

Father Ankly remodeled the school and built an addition larger than the original structure, and supplied both with modern school appliances. The school was taught by two lay teachers until 1890, but since then, owing to the reduced number of children, only one teacher has been employed. The school has been in existence without interruption since 1865. In 1869 Father Ankly bought ten acres of land for burial purposes. He also secured the present large bell and pipe organ.

The parish numbers about 75 families. For lack of means the church has been left quite plain in and outside, and is without any ornamentation.

YOUNGSTOWN, MAHONING COUNTY.

IMMACULATE CONCEPTION CHURCH.

Youngstown, the county seat of Mahoning, is an iron manufacturing and railroad center of much importance. Its growth has been almost phenomenal, and with it the Catholic population has also kept even pace. Special reference to the history of Catholicity in Youngstown—of its early struggles and gradual development, in the face of poverty and adversity, will be found in the sketch of St. Columba's parish, the first established in Youngstown, and of which that of the Immaculate Conception is an offshoot. The latter was organized in July, 1882, by the Rev.

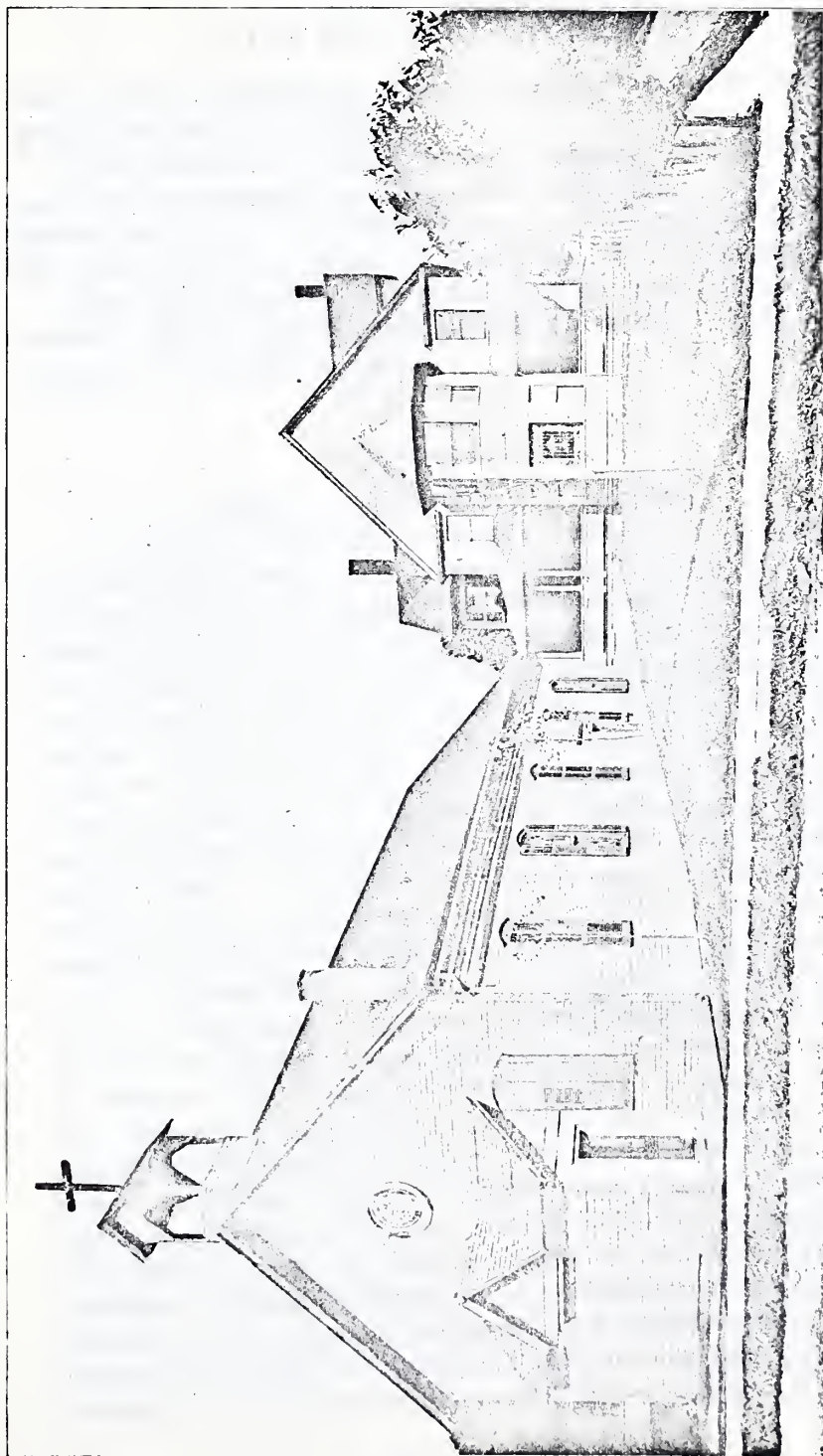
W. J. Manning, who erected the first parish building, a combination church and school, on lots bought on Oak street by the Rev. E. Mears, in March, 1881. The two-story frame building, 40 by 100 feet, which is now used entirely for school purposes, was commenced in August, 1882, and was ready for use four months later. Father Mears was delegated to bless it on December 10, of the same year. It was placed under the patronage of the Immaculate Conception. The parish school was opened on the first floor, in February, 1883, and placed in charge of three Ursuline Sisters and a lay teacher.

As the congregation continued to grow, it was found that neither the temporary church nor school afforded sufficient room for the increasing number of adults and pupils. Father Manning therefore bought two additional lots opposite those secured in 1881, with a frontage of 182 feet on Oak street; the purchase price was \$2,600. The foundation for the present brick church was commenced in the fall of 1887, and the cornerstone was laid by Bishop Gilmour on June 17, 1888. The building was brought to completion in the spring of 1891, although used for the first time on Christmas, 1890. It was dedicated on May 10, 1891, by the Rt. Rev. Mgr. F. M. Boff, then administrator of the diocese.

The architecture of the beautiful church is Gothic. Its length is 140 feet, its width 60 feet, and its cost about \$40,000. The fine basement is nearly as large as the church auditorium; part of it is at present used for a primary school, and part for society rooms.

In 1891 Father Manning commenced the present brick pastoral residence, which was ready for occupancy in December of the following year. It is a handsome well-appointed building, in fact, one of the best in the diocese, and cost about \$10,000.

Father Manning's health gave way under the strain of his arduous pastoral duties, to which were added the care and worry in connection with building the church and pastoral residence at a time when the effects of the financial panic of 1893 were keenly felt in Youngstown and throughout the country. The summons of Death came to him on July 2, 1899; his demise was deplored by his parishioners, whose love and respect he had won in a high degree. In June, 1898, the Rev. D. B. Crotty was sent as assistant to Father Manning, after whose death he had temporary charge



SACRED HEART CHURCH AND PASTORAL RESIDENCE, YOUNGSTOWN.

of the parish, until the appointment in August, 1899, of the present pastor, the Rev. M. P. Kinhead.

The prospects of the parish are the brightest, as it is steadily growing in numbers and means. With a few more years of prosperous times, such as Youngstown is now enjoying, the debt on the church property, which is considerable, will be cancelled.

The parish has at present (1900) a membership of about 375 families. Nearly 400 children attend the school, which is in charge of six Ursuline Sisters.

YOUNGSTOWN.

SACRED HEART OF JESUS' CHURCH.

The district of Haselton, the eastern suburb of Youngstown, and since April, 1889, a part of that city, was formed into a parish in October, 1888. For some years previous the Catholics of that neighborhood found it difficult to attend Mass, or discharge their other religious obligations, as there was but one road leading into the city, and that was rough, unpaved, and at certain seasons of the year almost impassable. The only other way to reach Youngstown was the railroad, and that was dangerous, especially for women and children. To remedy these disadvantages the Catholics of Haselton petitioned Bishop Gilmour to organize a separate parish in their own locality, and to give them the services of a resident pastor. The Bishop granted the first request and promised to send them a pastor as soon as circumstances would permit. Meanwhile two lots were purchased in July, 1887, by the Rev. W. J. Manning. They were located at the corner of Montgomery, now Wilson avenue, and Walnut street, and cost \$1,500. In October, 1888, the present pastor, the Rev. George W. Leeming, received his appointment. As there was no church at his disposal he was granted the use of a class room in the village public school for Sunday services. Shortly after Father Leeming's arrival he and his parishioners resolved to change the location of the intended church, as the site bought in 1887 was considered unsuitable. Father Leeming, having obtained Bishop Gilmour's consent, bought a tract of land fronting on Wilson avenue. The purchase was made in November, 1888, for the sum of \$1,500, although the deed was not given until January, 1889. Here the

present frame church, 32 by 70 feet, was speedily erected, and used in its unfinished state for the first time on Christmas morning, 1888. In the following January the church was completed, a spacious gallery erected and pews supplied for the accomodation of 300 people. The church cost about \$4,000. During the year a frame pastoral residence was added to the rear of the church at a cost of about \$3,000, and was paid for when completed; it fronts on Quarry street.

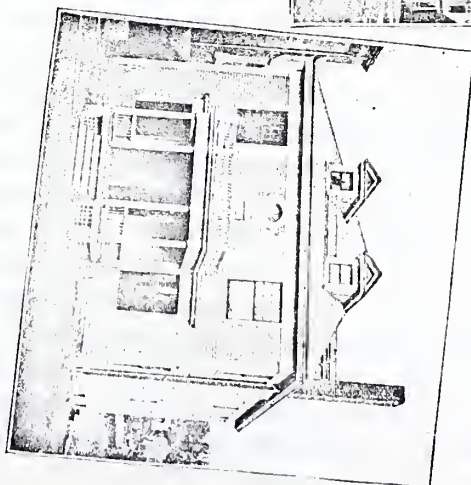
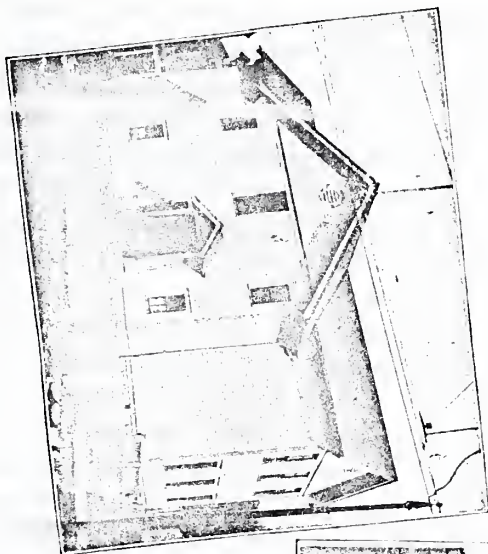
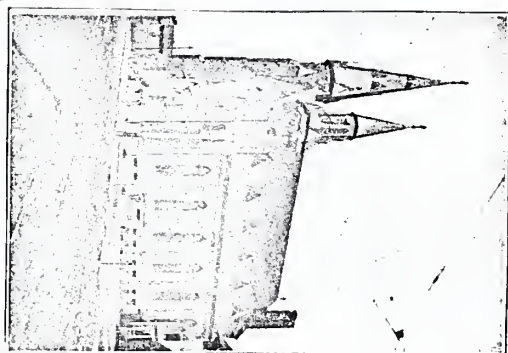
In 1892 Father Leeming bought the Haselton public school, a frame building consisting of three class rooms and a large hall, 32 by 80 feet, with a fine basement of the same dimensions. The structure will serve the purposes of a school admirably when that necessary adjunct to the future welfare of the parish is once established which, for lack of means, it has been found impossible thus far to do.

In the years 1899 and 1900 a number of improvements were added to the property. The church was removed from its first location 60 feet eastward, and placed upon a substantial basement in which is located the heating apparatus. The vacant part of the church land was also graded and made quite attractive as a lawn. The church and house are heated and lighted by means of natural gas. The sanctuary has also been re-decorated, and supplied with a neat outfit of altar ornaments. The church has been enriched by a number of stained glass windows; most of them were donated, as was also the main altar. These and other improvements that might be mentioned, evidence the generosity and religious earnestness of the congregation, which numbers about 65 families.

YOUNGSTOWN.

ST. ANN'S CHURCH.

In September, 1869, Bishop Rappe authorized the formation of a congregation at Brier Hill, then a suburb, but since April, 1889, a part of Youngstown. Up to that time the Catholics residing at and in the immediate neighborhood of Brier Hill were identified with St. Columba's parish, at Youngstown. In September, 1869, the Rev. E. J. Murphy was appointed the first resident pastor of Brier Hill. In the following month he secured by land contract a lot fronting on Federal street; the purchase price was



ST. ANN'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, YOUNGSTOWN.

\$1,000. For the sum of \$700 Father Murphy bought a frame building, which was formerly used as a store. He had it moved on the lot, and fitted up as a temporary place of worship, and as a school. In September, 1870, he bought on the same street, for the sum of \$1,550, an additional lot: the frame house on it he made his residence. He was succeeded in October, 1870, by the Rev. Patrick McCaffrey. In 1871 Father McCaffrey built the first church, a plain frame structure, 45 by 65 feet, at a cost of about \$3,000. It was dedicated to St. Ann, but there is no record when or by whom the ceremony was performed. Owing to ill health Father McCaffrey was obliged to resign his charge in April, 1872. His successor was the Rev. F. J. Henry, who, in spite of the financial depression following the "Black Friday" panic of 1873, reduced the debt contracted by his predecessor. Father Henry was succeeded in July, 1876, by the Rev. Francis McGovern, who added a number of improvements to the church property during his pastorate, which ended with his death on August 28, 1887. St. Ann's congregation was then attended from Hubbard until the following December, when the present incumbent, the Rev. J. P. Barry, received his appointment as pastor. In 1888 Father Barry built a frame parish house at an expense of about \$2,300. He also remodeled and enlarged the frame school; it had been erected in 1872, and placed in charge of the Sisters of the Humility of Mary. They were succeeded in September, 1888, by the Ursuline Sisters, who have taught the parish school since that time. It has an attendance at present of about 225 pupils.

The location of the church having proved undesirable, chiefly for the reason that most of the members of St. Ann's lived too far distant from the church, Father Barry obtained the necessary permission in 1892 to secure another location better suited to the wants of the people. This he did in March of that year, by purchasing four lots, with a frontage of 200 feet on Federal street, and 142 feet on Jefferson street, and about one mile south of the original parish property; the lots cost \$3,900. In April, 1893, the foundation of the present church on the new site was commenced. Mgr. F. M. Boff, V.G., laid the cornerstone on July 30, following. Owing, however, to lack of means in consequence of the financial panic of 1893, which also seriously affected Youngstown, the building progressed very slowly. Thus far only the

interior of the fine basement is finished; it was used for the first time on April 25, 1897. The church is a brick structure, trimmed with sand-stone. Its length is 128 feet, and its width 60 feet. It has two towers in keeping with the Norman architecture of the church; their respective height is 150 and 115 feet. When completed interiorly the church, with its furnishings, will have cost upwards of \$40,000. Much of this sum is still a debt on the parish, but is being steadily reduced.

In 1898 Father Barry built a two-story school and a neat pastoral residence. Both are frame buildings and stand near the church; the former cost \$2,400, and the latter \$3,500.

In 1898 the old church and the lot on which it stands were sold to the Italians who were organized in that year under the patronage of St. Anthony of Padua. In 1899 the balance of the former property was also sold, the proceeds from both sales amounting to nearly \$6,000.

The parish now numbers about 225 families, all dependent on the iron industry of Youngstown.

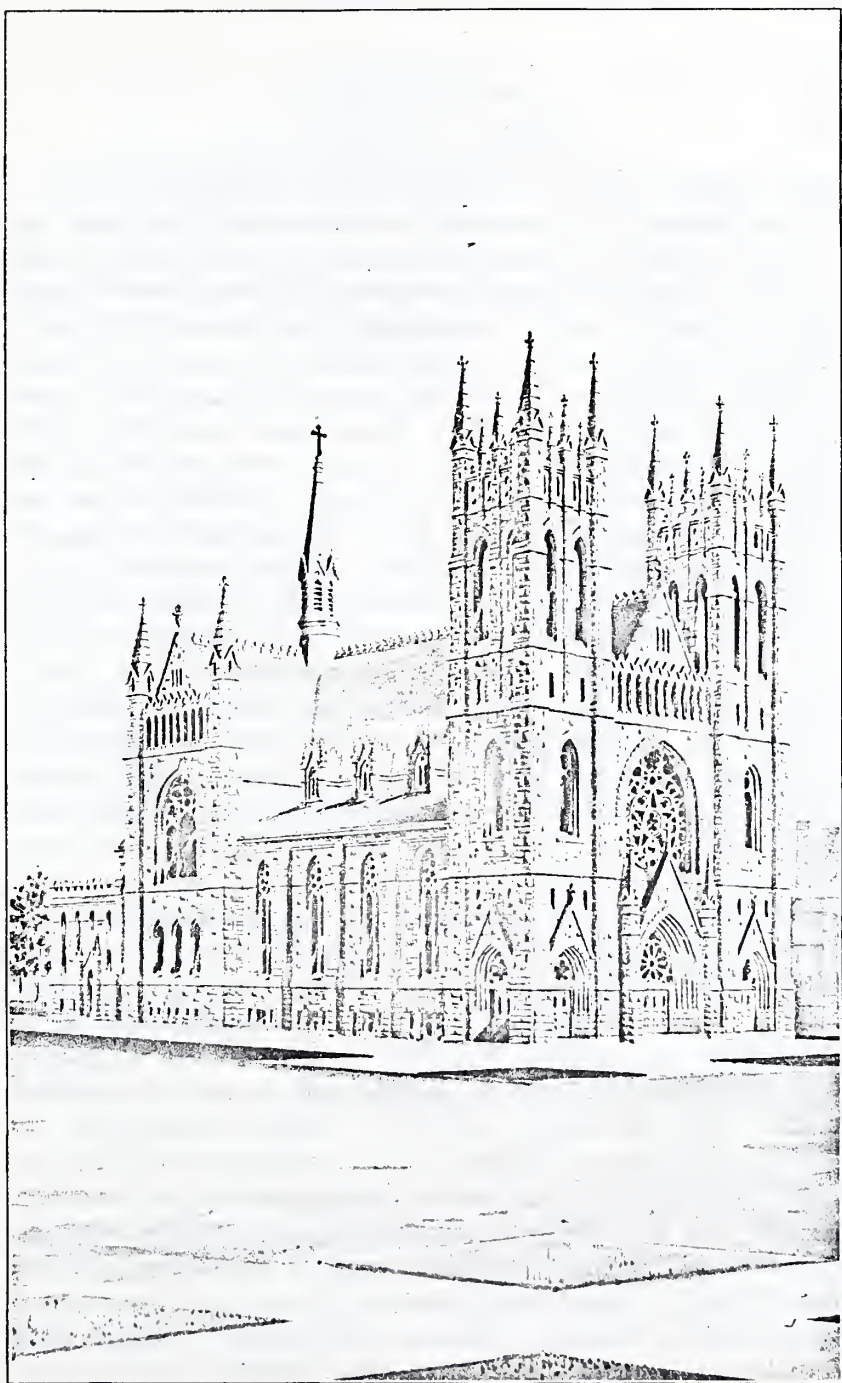
YOUNGSTOWN.

ST. ANTHONY'S (ITALIAN) CHURCH.

Prior to 1898 the Italians in Youngstown, numbering at that time about 100 families, attended divine service at St. Ann's and St. Columba's churches. They were visited about five or six times a year by the Rev. P. Capitani, of St. Anthony's church, Cleveland, and occasionally also by other priests of their own nationality. In May, 1898, the present incumbent, the Rev. Anthony Petillo, was appointed their first resident pastor. In June of that year he bought, for the sum of \$2,500, the former church of St. Ann's parish. He remodeled and beautified the interior of the church, and secured three new altars, Stations, statuary, and a fair supply of vestments, etc.

The parish has a membership of about 150 families and is steadily increasing.

For lack of means it has not been found possible thus far to organize a parochial school.



ST. COLUMBA'S CHURCH, YOUNGSTOWN.

YOUNGSTOWN.

ST. COLUMBA'S CHURCH.

The early history of St. Columba's church is identified with the origin and development of Catholicity in Youngstown, as it was the first Catholic church built in that busy and bustling city. Long before Mahoning county was formed (in March, 1846, out of parts of Trumbull and Columbiana counties), missionary priests visited the scattered Catholic families in that vicinity. The first priest to minister to them was the Dominican Father, Thomas H. Martin, who came some time in 1826. He was then stationed at the Dominican Convent, near Somerset, Perry county, and covered the entire distance, about 125 miles, on horseback. Other Dominicans from the same place, and from Dungannon, followed at long intervals, between 1830 and 1840. Among these were the Revs. John H. M. McGrady, V. De Raymacher, A. Fahey, N. D. Young and E. P. Montgomery. The Very Rev. E. T. Collins, of Cincinnati, came once in 1834; the Rev. James Conlan, of Steubenville, once or twice in 1835. For many years these priests said Mass in private houses, principally in the homes of Daniel Sheehy, William Woods and Neal Campbell—pioneers of Catholicity in the Mahoning Valley. From 1840 to 1847 Youngstown was regularly attended as a Station, by the Rev. James Conlan, resident pastor of Dungannon. Between 1847 and 1858 the following priests paid periodical visits: The Revs. M. Howard, of Cleveland, until January, 1848; James Moran, of Dungannon, 1848-49; J. Ringele, C.P.P.S., of Randolph, 1850-51; F. McGann, of St. Vincent's, Akron, 1851-52; William O'Connor, of Dungannon, a few months in 1853; F. Stroker, of Summitville, 1853-54; P. Flum, of Dungannon, 1855-56; and M. Prendergast, of Summitville, 1856-58. In July, 1858, the Rev. William O'Connor was appointed the first resident pastor of Youngstown. The small frame church then in use was commenced by Father McGann, in 1851, but owing to the poverty of the few Catholics then at Youngstown, it was not brought to completion until 1853. It stood at the corner of Wood and Hazel streets. From Youngstown Father O'Connor also attended a number of Missions and Stations, and by his zeal and earnestness endeared himself to all

who were under his pastoral care. He resigned his pastorate in May, 1861, and joined the Redemptorists, of which Society he was a valued member until his death at Boston, Mass., September 9, 1899. His successor was the Rev. E. M. O'Callaghan, who was pastor of St. Columba's parish from May, 1861, until January, 1871. For some years before his advent in Youngstown the congregation had far outgrown its little frame church. Father O'Callaghan was therefore compelled to provide larger as well as better church accommodations. He chose the site of the first church as that of the second, for the erection of which he at once began to raise funds. The new church was commenced in the spring of 1863 and used for the first time, with its interior still unfinished, in the summer of 1864, and has been used ever since. It is a brick structure, 135 feet in length, by 50 feet in width, and of Gothic architecture. The belfry tower is 104 feet high. There is no record of the cost of the church, but judging from its size and solidity, \$30,000 seems a very low estimate. Certainly, whatever its cost, it required much generous giving on the part of the laity and prudent management on the part of the pastor to defray the expense of such a structure in those days. Father O'Callaghan lived in a rented house for some years. Later on he bought a lot on West Wood street, nearly opposite the church, and moved on it the old frame church which he fitted up for his residence.

The parish school was established in 1860 by Father O'Connor and was taught by lay teachers. These were replaced in September, 1868, by the Sisters of the Sacred Heart of Mary. They remained in charge until June, 1871, when lay teachers were again employed, until 1876. In September, 1864, the school was transferred from the old frame building, erected by Father O'Connor, to the basement of the newly erected church. But, as the parish grew in numbers, ampler quarters for school purposes became necessary. Father O'Callaghan therefore bought a large lot at the corner of West Rayen avenue and Elm street, and commenced on it the present two-story brick school. Before completing it he went to Rome* in the spring of 1870 and was absent some months. During part of that time the Rev. E. J. Murphy had temporary charge of the parish. On Father

(*) See p. 91, this volume.

O'Callaghan's return he continued his pastoral charge until August, 1871, when he was succeeded by the Rev. W. J. Gibbons, who completed the school. With its furnishings it cost about \$30,000. The Rev. P. H. Brown was appointed successor to Father Gibbons in August, 1872. Father Brown gave the Ursuline Sisters charge of the school, in 1876, and they have ably conducted it ever since. At present about 850 children are in attendance and are taught by 14 Sisters.

In the fall of 1876 Father Brown was stricken with paralysis which rendered him unable to perform any pastoral duties; these had to be attended to by his assistants. He resigned in July, 1877, and some months later was taken to Charity Hospital where he died on September 26, 1878. The Rev. Edward Mears succeeded him in the pastorate of St. Columba's church in July, 1877. He found a debt of \$40,000 burdening the parish, and much of it dating back to 1871, when the school was built. Father Mears made every effort to pay off the debt and in doing so he was most generously supported by his parishioners. The result was that at the close of the year 1881 the entire debt was cancelled. The large increase of population that came to Youngstown, after it had recovered from the effects of the dark and dreary days of the financial panic of 1873, brought also many English-speaking Catholics. This fact soon made the formation of a new parish a necessity, as St. Columba's church could not accommodate them all, nor was it conveniently located for many of the new arrivals, who had settled in the eastern part of the city. With Bishop Gilmour's approval, therefore, the Immaculate Conception parish was organized in 1882. St. Columba's parish paid for the church lot, besides giving \$5,000 towards paying for the erection of the new church.

By city ordinance Lawrence street was extended in 1882; the extension ran through the center of St. Columba's parish cemetery, which by that time had become nearly filled with interments. In the Diocesan Synod of 1882 it was decreed that whenever a new cemetery was thereafter bought in any place having more than one church, it should be for the use of all parishes in such place. After some delay, caused by want of agreement on the part of those concerned regarding the location of a "Union cemetery" for Youngstown, Father Mears bought, for the sum of

\$6,000, 20 acres of land for that purpose in July, 1884. Six years later he purchased at a cost of \$1,700 the 10-acre tract adjoining the 20 acres. He graded and put it in proper condition for burial purposes, and named it "Calvary Cemetery." It was blessed by the Rt. Rev. Mgr. F. M. Boff, V. G., the first part in 1885 and the second in the fall of 1890.*

In May, 1886, the foundation of the present handsome brick rectory was commenced. The building was completed in January, 1887, and cost about \$12,000. It replaced the old weather-worn frame structure mentioned elsewhere in this sketch.

For a long time it had become a matter of grave concern to the pastor and people that the children of the south side of the city were forced to cross so many railroad tracks on their way to school. As this danger was steadily increasing with each additional track laid, steps were taken as soon as possible to erect a school on the South Side. Therefore, in the spring of 1887 Father Mears bought four lots at a cost of \$2,600, and by September of the following year a commodious six-room frame school was ready for occupancy; it cost about \$3,000.

In July, 1887, a lot adjoining the pastoral residence at the corner of Wood and Elm streets was bought for \$6,000, as a site for the future church. This additional lot gave a frontage of 150 feet for church and pastoral residence.

After paying off the debts for the improvements made and for the lots purchased in 1893, the new church was commenced in April of that year. Everything looked bright and promising for the great work in hand, but in the following July the disastrous effects of the financial panic struck Youngstown, as it did the entire country. The rolling mills were shut down and all other dependent industries in the city were brought to a standstill, and years of great distress followed. Work on the new church had, of course, to be stopped, but not until the walls were raised high enough to make a very commodious hall of the basement. In order the better to preserve the walls, and to afford a meeting place for all purposes of the congregation, money was borrowed in 1894 and a solid temporary roof was placed over the walls. This gave a large hall which was used for six years, many of the

(*) A more detailed account of the cemetery will be found in a separate sketch.

CALVARY CEMETERY, YOUNGSTOWN—THE RECEIVING VAULT IN THE FOREGROUND.



church entertainments being held therein, and it was also the source of much revenue to the church in the way of rentals, etc.

In May, 1900, the building of the new church was resumed and is now in course of erection. The cornerstone was laid by Mgr. F. M. Boff, V.G., on Sunday, July 1, 1900. It is a large Gothic church, 75 feet wide by 175 feet long; built of grey limestone it has a very imposing appearance. It is hoped by Father Mears to have the whole exterior of the church completed during the summer of 1901, and as soon as possible thereafter the interior work will be begun. When the church is completed, according to the plans drawn by Architect Ginther, it will easily rank with the finest, largest and costliest churches in the diocese of Cleveland; its estimated cost is about \$100,000.

St. Columba's parish is one of the largest in the diocese, and now numbers nearly 700 families. It is noted for its generous response to all calls of religion and charity, and its long history has never been marred by discord, or want of respect for those charged with its spiritual or temporal interests. In January, 1889, St. Columba's parish was made a rectorate, and its pastor was appointed its first irremovable rector—both well merited distinctions.

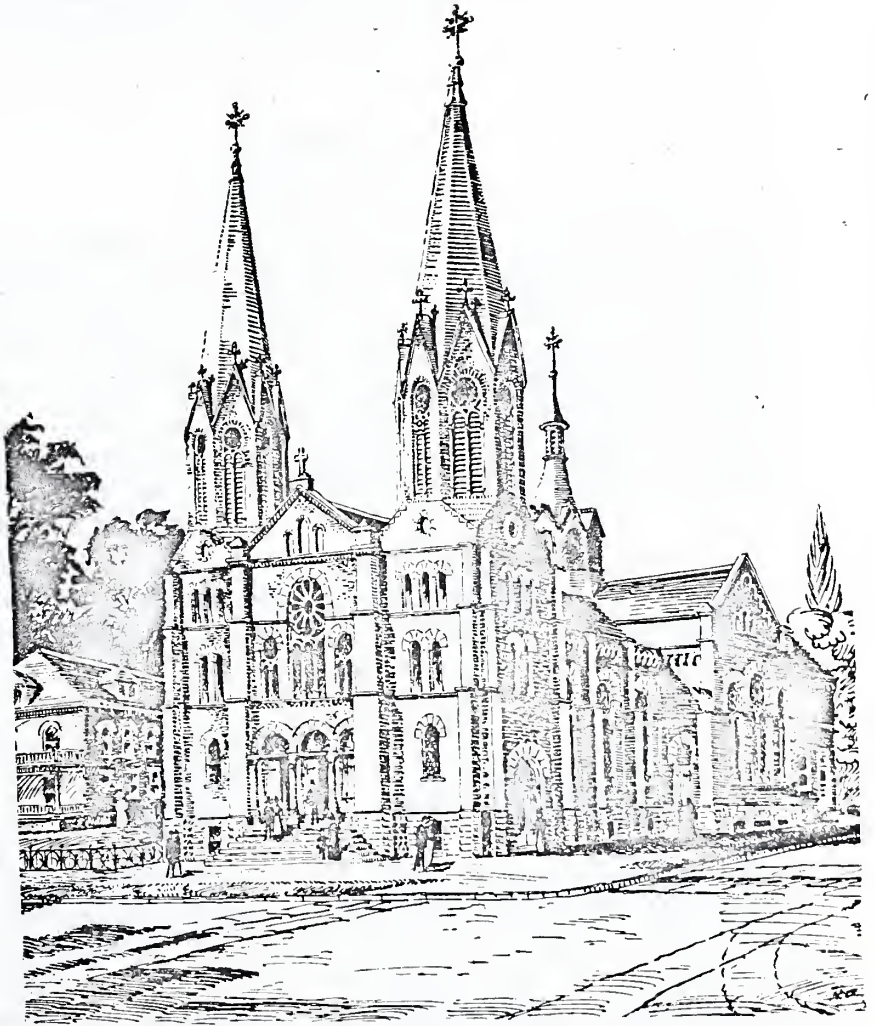
In attending to the affairs of the parish the various pastors as well as the present rector have had the assistance of the following priests: The Revs. W. Pugh, from 1862-64; B. Quinn, 1864-65; P. O'Brien, 1872-73; J. M. Hunt, 1874-75; J. Molloy, 1875-76; M. B. Brown, 1876-77; J. Hannan, 1879-80; M. B. Brown (second time), March to December, 1881; P. H. O'Mara, 1881-83; J. B. McGlone, 1883-84; W. F. Murphy, 1884-85; J. P. Barry, 1885-87; G. J. Vahey, two months in 1888; J. Walsh, January to September, 1888; J. J. Quinn, 1888-91; J. P. O'Connor, 1891-94; P. Devanny, September, 1894, to January, 1895; J. P. Brennan, 1894-99; A. J. Schwertner, June to September, 1897; P. J. Hendrick, June to November, 1899; and since November, 1899, the Rev. E. M. Laycock.

YOUNGSTOWN.

STS. CYRIL AND METHODIUS' (SLOVAK) CHURCH.

About the year 1880 Slovaks began to settle at Youngstown and its immediate vicinity. Five years later many had established their homes in Youngstown, Struthers, Girard and other towns, near-by. As nearly all the Slovaks were Catholics they attended the churches nearest to their homes. The Revs. S. Furdek and J. Martvon came from Cleveland at stated times to minister to their spiritual wants. In 1896 a meeting of the Slovaks was held, at the call of Father Furdek, for the purpose of taking preliminary steps towards organizing a congregation and building a church for themselves. But, beyond starting a subscription for the purchase of property, nothing further was or could be done for nearly three years, owing to the fact that the Rt. Rev. Bishop could not send them a resident pastor of their nationality, or one conversant with their language. In May, 1899, with the Bishop's approval, the Rev. J. Klute bought two lots for the Slovaks, as a church site, at the corner of East Wood and Watt streets, for the sum of \$5,500. In June of the same year the Rev. A. Kolar was appointed resident pastor of the Slovaks, whom he organized as a congregation under the patronage of Sts. Cyril and Methodius. They were kindly granted the use of the basement of St. Columba's church as a temporary place of worship. Meanwhile Father Kolar started a subscription and had plans made for a brick church, of Roman architecture. The foundation was commenced in the early summer of 1900, and the cornerstone was blessed by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate, on the 23d of September, following. Work on the new church progressed so rapidly that the handsome structure was enclosed in December, 1900. According to present prospects the church will be ready for occupancy before the close of the year 1901. Its dimensions are: Length, 112 feet; width, 68 feet; width at transept, 85 feet. The estimated cost of the church is about \$35,000, most of which will be a debt for a time. However, as the parish is steadily increasing and the Slovaks are noted for their generosity, the debt will not be a burden of long duration.

Owing to some dissatisfaction which arose in regard to Father



SS. CYRIL AND METHODIUS' CHURCH, YOUNGSTOWN.

Kolar's administration of parish affairs he was removed in December, 1900, but the vacancy in the pastorate will soon be filled.

The parish has now a membership of about 260 families, and is steadily increasing. As soon as means and teachers are available a parochial school will be organized.

YOUNGSTOWN.

ST. JOSEPH'S CHURCH.

The Catholic Germans at Youngstown were identified with St. Columba's parish until March, 1870, when Bishop Rappe appointed the Rev. Peter Becker as their first pastor. They then numbered about 60 families. Father Becker secured by land contract a lot 90 by 150 feet, at the corner of Wick and West Rayen avenues, in one of the most desirable locations in Youngstown. The cost of the lot was \$3,500 and was deeded to Bishop Gilmour in October, 1872. The frame house on the lot was made the pastoral residence.

At an expense of about \$3,000 Father Becker built a small brick church on the rear end of the lot, facing West Rayen avenue. It was dedicated to St. Joseph, in the summer of 1870, by the Very Rev. E. Hannin, then administrator of the diocese. The Rev. H. D. Best succeeded Father Becker as pastor of St. Joseph's parish, in September, 1870, but remained only till May of the following year, when St. Joseph's was attended from Hubbard. The Rev. C. Barbier was then appointed resident pastor. His stay was short—till April, 1873, when St. Joseph's was again made a Mission of Hubbard until July of the same year, with the Rev. J. T. Schaffeld in charge, as he had been before, from May, 1871, to August, 1872. In July, 1873, the Rev. Joseph Eyler was appointed resident pastor. For nearly eight years he labored successfully in that capacity, although under the disadvantage of ill health. For this reason he resigned his pastorate in May, 1881, when St. Joseph's became a Mission of Hubbard for the third time, for a few weeks, with the Rev. J. Klute as attending priest.

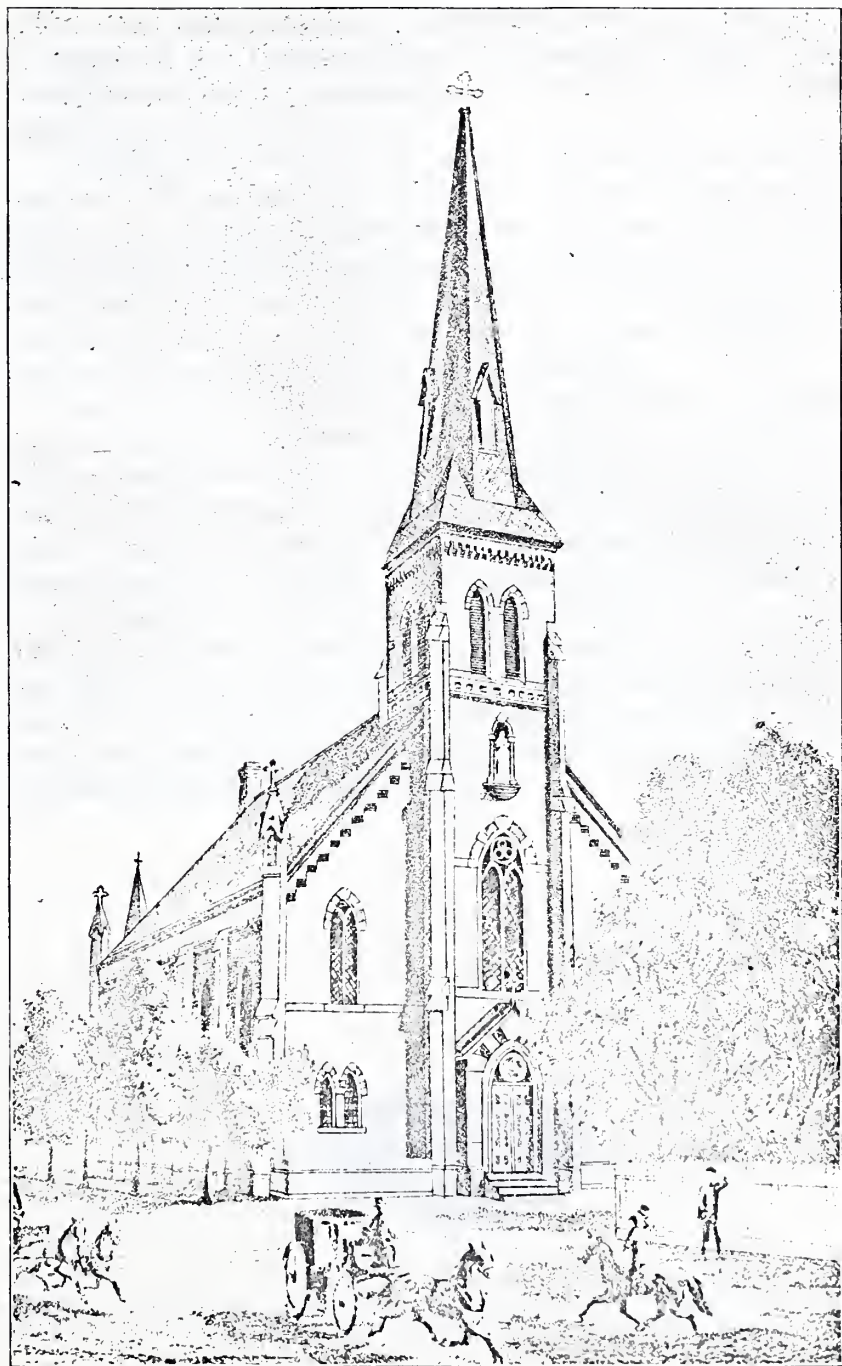
The Rev. Charles Seltzer was the next resident pastor of St. Joseph's parish, from June, 1881, to December, 1882. From

December, 1881, to March, 1882, Father Eyler was in Europe; the Rev. M. B. Brown acted as his substitute in his absence.

Father Eyler had raised a subscription of \$2,000 for a much needed and larger church, the congregation having outgrown the old one. Father Seltzer took up the building project which had been deferred because of his predecessor's resignation. The result was that the foundation for the new church was commenced a few weeks after his arrival, and the cornerstone was laid by Bishop Gilmour on September 4, 1881. The ceremony was witnessed by a great multitude of interested spectators, Protestants as well as Catholics. The church was ready for use in September, 1882, although its interior was far from being complete.

Father Seltzer was succeeded in December, 1882, by the Rev. M. Becker. He had the church plastered and furnished with stained glass windows. His pastorate ended in August, 1883, when the present incumbent, the Rev. John Klute, was given pastoral charge of St. Joseph's parish. Father Klute at once set to work to finish the interior of the church, and to supply it with the necessary furnishings. This was done by degrees, as means became available. Nearly three years had passed since the laying of the cornerstone, before the beautiful edifice was ready for dedication. The ceremony was performed by Bishop Gilmour on Sunday, July 20, 1884. The occasion was a memorable one for the pastor and people of St. Joseph's parish, who were now in possession of a church worthy of its sacred purpose, and a credit to the 80 families whose generosity made its erection possible. It cost about \$30,000, exclusive of its furnishings, and had a debt on it of less than \$5,000 when it was dedicated. The architecture of the church is Gothic, and the material is brick, with a liberal amount of stone trimmings. It has a frontage of 56 feet on Wick avenue and a depth of 116 feet on West Rayen avenue; the height of the graceful spire is 171 feet.

The parochial school was established by Father Becker, in 1870. In 1883 the first church was remodeled to serve as a temporary school. A large lot (75 by 175 feet) at the corner of West Rayen avenue and Phelps street was bought in June, 1890, for a school site, at a cost of \$8,500. The two-story frame house on the lot was fitted up for school purposes; its four large class



ST. JOSEPH'S CHURCH, YOUNGSTOWN.

rooms were ready for use in September of that year, and placed in charge of two Ursuline Sisters and two lay teachers. The former school building was then changed into a parish hall, which purpose it served for some years.

In 1893 the present brick school was erected on the site bought in 1890, as above mentioned. It is a three-story building, has four well ventilated, cheery class rooms, a fine parish hall on the third floor, and all the appliances and conveniences found in a modern school. It cost \$15,000 and was ready for occupancy in October, 1893. Four Ursuline Sisters are now engaged as teachers and about 200 children are in attendance.

In July, 1900, Father Klute bought for the sum of \$10,000 the fine property adjoining the new school lot. The elegant twelve-room frame house on the lot was made the pastoral residence, which had become a necessity, as the former residence was small, dingy and unsanitary. With the last purchase the parish property now has a frontage of 300 feet on West Rayen avenue.

St. Joseph's congregation numbers about 200 families. Financially it had its dark days, notably between the years 1893 and 1898, when the industries of Youngstown were paralyzed by the effects of the panic of 1893. Those days are happily of the past, and although the parish has still considerable debt, it is not burdensome and will soon be cancelled.



PART III

SECTION II

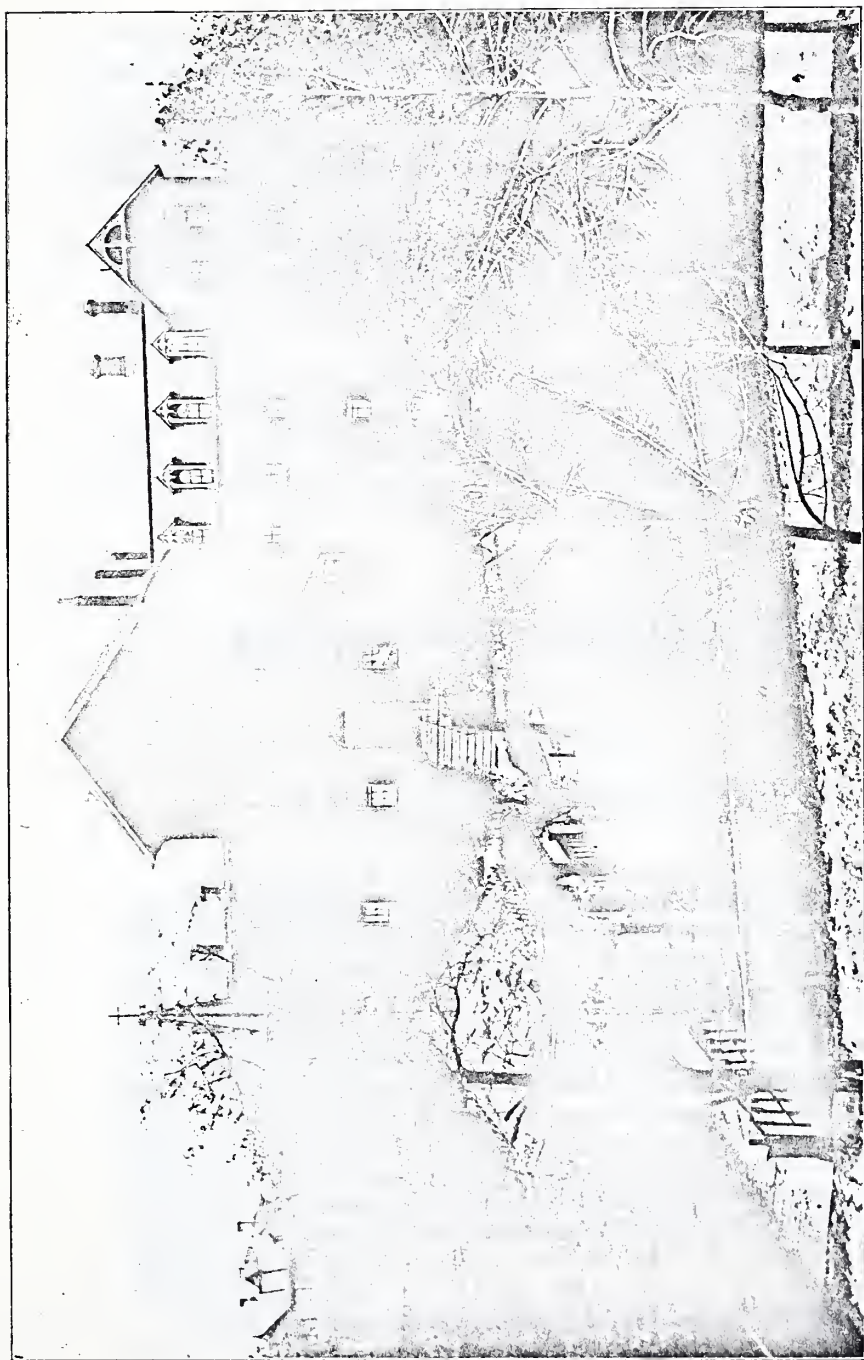
PREFATORY REMARKS.

THE cause of Catholic education, whether parochial, collegiate, or academic, has ever found earnest and tireless champions in the bishops of Cleveland. They spared neither time nor labor in its advancement, so that Catholics might have schools and higher institutions of learning in no way inferior to the best. The Diocesan Seminary, the well-spring, it may be said, of ecclesiastical life in the diocese, has always been an object of special care to the three bishops who have ruled the See of Cleveland. The studies that are pursued and the mental and moral discipline enforced upon the students give it rank with the best seminaries of the country.

Under the watchful eye of the bishops and the skillful management of faithful, self-sacrificing religious, the charitable institutions have also grown apace with the needs of the diocese, thanks to a noble, generous laity who have always given freely of their means—and these often very limited—in order to relieve the needy, the wayward and the afflicted. One by one they have sprung into existence as necessity required it until, after fifty years, there is scarcely a want of frail humanity for which provision has not been fully made. The sick and maimed have access to well-equipped Hospitals; the aged poor have Homes to give them shelter; the waifs and orphans are provided for in Asylums, and wayward girls and fallen women are given a Refuge in which to repent and reform.

One crying want however is yet unprovided for—a Protectory for wayward boys, a place in which to gather these neglected ones, and train them to be good Catholics and good citizens. May Heaven inspire some one, or many, to supply this great want, and save these little ones that are straying from the flock of Christ!

The following historical sketches of educational and charitable institutions in the diocese show how humbly they began; how hard



ST. MARY'S DIOCESAN SEMINARY, CLEVELAND.

and long they struggled for existence; and how flourishing their condition now. It is the parable of the mustard seed illustrated over and over again—small and insignificant at first but gradually developing into a spreading tree, under whose shadow the weary may find rest. And nearby flows the unsullied stream of knowledge at which those who desire it may slake their thirst. The Hand of Charity is there, doling out to the poor; the Good Samaritan, binding up wounds and soothing fevered brows; and the Good Shepherd, rescuing from spiritual ruin the stray lambs and sheep of His flock.

May these institutions of education and charity continue to grow and flourish, and carry on the work for which they were founded; and may they never lose sight of the fact that the Glory of God and love of souls is the only reason for their existence.

EDUCATIONAL INSTITUTIONS

CLEVELAND.

ST. MARY'S THEOLOGICAL SEMINARY, AND ST. MARY'S COLLEGE.

The history of St. Mary's Seminary is almost coeval with that of the diocese of Cleveland, whose first Bishop was its founder. Hardly had Bishop Rappe taken possession of his See when he sought to provide laborers for the vast portion of the Lord's vineyard committed to his care. Numerous however were the difficulties that stood in the way of his project, chief of which was the lack of means for the necessary building and the support of an institution suitable for the training of aspirants to the priesthood. The diocese was poor; it owned not even a house to shelter its first Bishop who on his arrival at Cleveland, in October, 1847, was forced for a time to live in a rented house near the Haymarket. The entire Catholic population of Cleveland, then very small in number and poor in purse, found ample room in the little frame church on the "Flats," which was the only church in all Cuyahoga county.

Such was the disheartening condition of the diocese when Bishop Rappe entertained the plan of founding a seminary. But

difficulties could not daunt this brave Apostolic man. A seminary he would have, be its beginning ever so humble. He accordingly bought, in 1848, a few lots at the corner of Bond and St. Clair streets, on which there stood several buildings, one of which was a brick structure, the rest were frame. These frame buildings, which were used as stables, the Bishop had fitted up as class rooms, the brick building serving as his own residence, in which he lodged a number of students who evinced a desire to study for the holy priesthood. After a lapse of two years no less than eighteen young men had gathered around their Bishop in this improvised seminary, on Teresa street near Bond, to prepare themselves to aid him in his Apostolic work. They needed careful training; learning, both sacred and profane, they must have, and above all the science of the Saints, true piety and a great zeal for the salvation of souls. And who was there to impart these essentials? There was one who was eminently fitted for this work—the friend and companion of Bishop Rappe himself in his missionary career—the Rev. Louis De Goesbriand, a man of scholarly attainments, trained to all the hardships of missionary life. The Bishop called him to Cleveland, in 1848, to be his Vicar General, and to assume the direction of the little seminary. Father De Goesbriand gave up the missionary's cross for the professor's chair and devoted himself with zeal to the all important task assigned him, to train young men for the missions of Northern Ohio.

November 19, 1848, the first ordination of students from the recently established seminary took place in old St. Mary's church on the "Flats," the Rev. James Monahan being the first priest ordained by Bishop Rappe.

In September, 1849, after the Very Rev. Louis De Goesbriand had asked to be relieved of his charge, which did not agree with his health, the direction of the seminary was intrusted to the Very Rev. Alexis Caron, who had just then come from France. He was a remarkable man and especially fitted by piety and learning for his new position.

A new epoch in the history of St. Mary's Seminary began in September, 1850, when Bishop Rappe purchased the fine property on Lake street, now occupied by the seminary. It was then known as "Spring Cottage," and had been a place of amusement in what were then the outskirts of Cleveland—a plot of ground, 255 feet square, extending from Lake to Hamilton streets, and occupying the middle part of the block between Dodge street and what is now known as Ross street.

The work of refitting the large three-story frame building on the property for seminary purposes was begun at once. In a few weeks the frame structure was changed into a comfortable

seminary, with chapel, classrooms, quarters for professors and small rooms for students. Two months later it was ready for occupancy, and one can readily imagine the joy of the students (eighteen in number) when leaving their former cramped quarters to take possession of the new seminary on Lake street with its beautiful grounds and comparatively spacious apartments.

In its new home, St. Mary's Seminary began to be conducted on a more regular plan, which for various reasons was impossible in the limited quarters on Bond street. In the summer of 1853 a two-story brick structure, 25 by 35 feet, was put up and attached to the west end of the frame building to provide ampler accommodations. The brick building, dingy in appearance, and time-worn, fronts on Lake street, near the main entrance to the seminary grounds. After a lapse of forty-seven years it is still in use. On the second floor it harbors a number of students who, owing to lack of room, cannot be accommodated in the seminary proper.

In 1856 additional room had to be provided for the steadily increasing number of students. Up to that time St. Mary's Seminary had also served the purpose of a college, where the classics and other branches of learning were taught, preparatory to the study of philosophy and theology. The object of Bishop Rappe now was to establish a separate house, a sort of "petit seminaire," where the preparatory studies for the higher ecclesiastical sciences could be conducted apart.

For this purpose he secured by purchase a large section of a mansion on Euclid avenue, which at that time was being taken down, and had it removed to the southwest corner of the seminary grounds, near Hamilton street.

This was the building in which young candidates for the priesthood pursued their classical studies and was known by the name of "St. Mary's College."

It was opened September, 1856, with the Rev. J. F. Salaun as president, assisted by the Rev. A. T. Martin as professor of classics. In the summer of 1856 Father Caron, who till June of that year had directed the seminary with eminent success, fell sick and desired to be relieved of his charge. Bishop Rappe accepted his resignation and granted him a six months' leave of absence to visit France for the benefit of his health.

He was succeeded in September, 1856, by the Rev. John F. Salaun. Besides the presidency of the theological seminary he also exercised the office of superior of St. Mary's College, which had been founded by Bishop Rappe in the fall of 1856, as above stated.

Later on, when the college at Louisville, Stark county, O.,

was built under the direction of Rev. Louis Hoffer, it was part of an agreement between him and Bishop Rappe that the preparatory department of St. Mary's Seminary was to be transferred and united to the college at Louisville, to help towards its support.

This agreement was carried into effect in the fall of 1866, when the college at Louisville was opened, and in consequence St. Mary's College, which for ten years had humbly, yet effectively, done its work in instructing the young candidates for the priesthood in classical lore, closed its doors.

Only a decade of years had elapsed since the establishment of the See of Cleveland, and already the seminary was found too small. Fully convinced of the necessity of a spacious building, Bishop Rappe vigorously set about, in 1859, to erect a new brick seminary with center-building and wing. Work was steadily pushed forward so that by September, 1860, the new seminary was completed and ready for occupancy. It was then considered a fine building and cost only about \$12,000. The main building, 30 by 70 feet, and three stories high, is flanked by a wing, 36 by 60 feet, two stories high. Besides there is a large basement which extends under the entire structure and contains kitchen, refectory and store-rooms.

In September, 1860, the philosophers and theologians moved into the new seminary, leaving the old Spring Cottage building for the college boys, who, under the supervision of Rev. A. Martin as prefect of studies and discipline, had occupied since September, 1856, the house in the southwest corner of the grounds. The latter building, then known as St. Mary's College, was sold some years after the students had been transferred to Louisville, as it had ceased to be of any use for its original purpose.

In August, 1864, the Rev. John F. Salaun, who since January, 1856, had held the position of superior of St. Mary's Seminary with distinction, was compelled to resign his office on account of physical ailments.

Father Salaun's successor was the Rev. John Quinn, who was appointed superior, and professor of moral theology and sacred scripture in April, 1864. This post of honor he filled most acceptably till July, 1866, when sickness also obliged him to retire.

Bishop Rappe then engaged the services of the Rev. James Stremler, D. D., formerly of Laval University, Quebec, and appointed him rector of St. Mary's Seminary, September, 1866. He continued in office until August, 1870, when he left the diocese.

A few days after the resignation of Bishop Rappe, in August, 1870, Archbishop Purcell appointed the Very Rev. Edward

Hannin administrator of the Diocese of Cleveland. One of the first official acts of Father Hannin was to appoint a successor to the Rev. Doctor Stremmer, as rector of the diocesan seminary. He chose for that important and responsible position the Rev. Nicholas A. Moes, who had been ordained but three years before (1867) by Bishop Rappe, and was at that time pastor of St. Augustine's church, at Napoleon, Henry county.

The Very Rev. Dr. Moes has fulfilled the onerous duties of rector of the seminary with marked ability ever since his appointment. Like his predecessors, he is assisted by a corps of able professors. There are at present in the faculty three priests, besides the rector, who instruct forty students in philosophy and theology and kindred sciences. Since there is not a complete record of the list of professors who have taught in the seminary, mere reference made to some, who by their ability and long service merit due praise, might seem an arbitrary distinction; hence the absence from this sketch of any mention of them.

When Bishop Gilmour took possession of the Episcopal See of Cleveland, in April, 1872, he at once recognized the great importance of a good diocesan seminary. Like his predecessor, he considered it "the heart of the diocese." His object was to raise the standard of studies, taking as his motto "Excelsior." For this purpose, he sought, from the beginning of his administration, to provide learned and efficient professors for the seminary of the diocese.

Again, in 1882, under the Bishop's direction, a much needed improvement was made by adding to the south flank of the main seminary building, erected in 1859, a spacious brick extension, 40 by 54 feet. This new addition corresponds with the wing on the north side of the center building, thus perfecting the form of the entire structure, which, through lack of funds, had stood incomplete for the preceding twenty years.

From the first floor there is a hallway to the old part of the seminary through a covered, glazed corridor which extends along a portion of the south wall of the old building, until it connects with the front hall of the old seminary. The new wing was put up at a cost of nearly \$14,000.

On the completion of the new south wing in September, 1882, it was occupied by the students of theology, and as many of the students of philosophy as could find accommodation there. How happy they felt in their elegant new quarters. They were no longer stowed away in dingy, close, box-like compartments, but now each one was provided with a lofty, cheery, well ventilated room, 10 by 13 feet in size, furnished with a new writing-desk, book-case, wash-stand, and wardrobe.

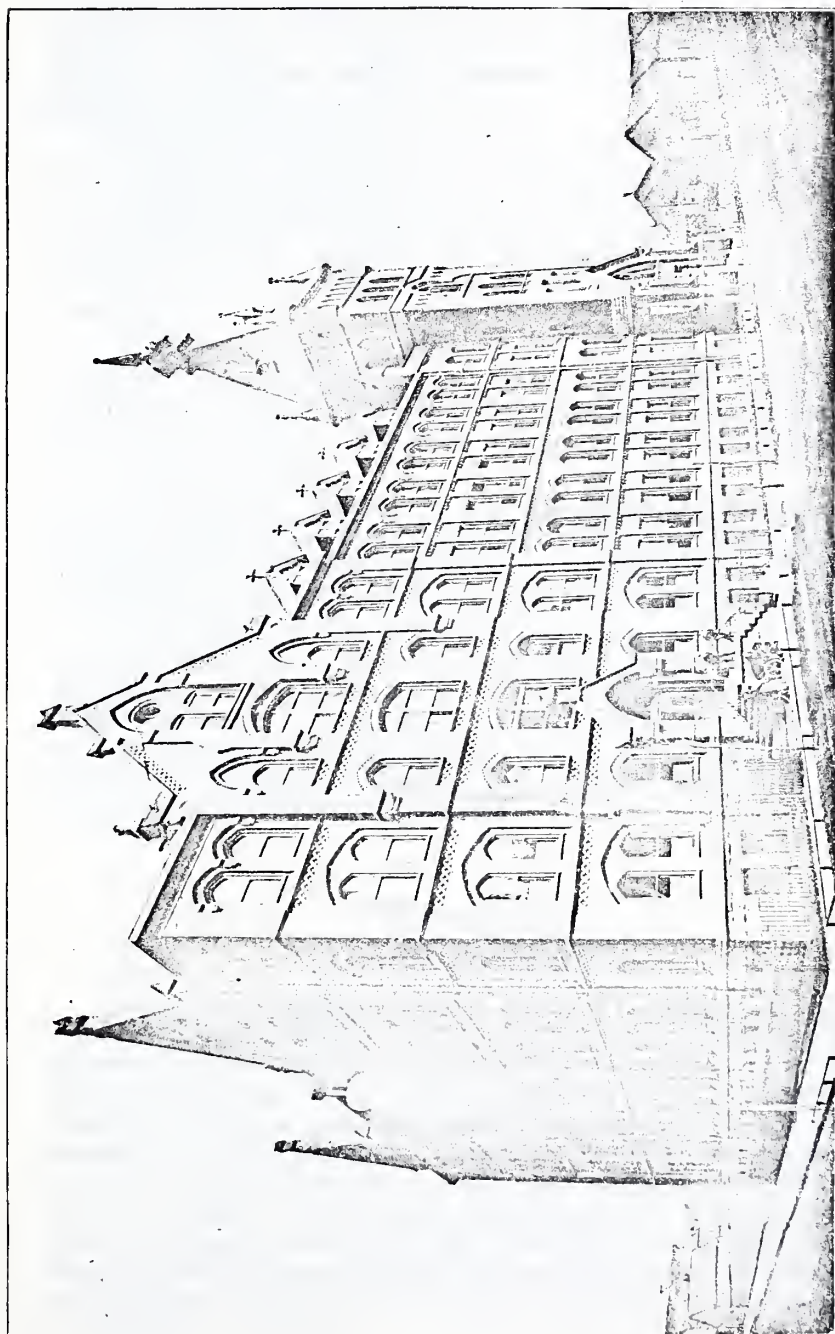
Another great improvement in the building of St. Mary's Seminary was made during the year 1884. Up to this time the seminary chapel had occupied the first and second stories of the center building, with a number of dingy, "stuffy" rooms overhead, which had been occupied by the students. The Bishop now ordered these rookeries to be torn down, and had the seminary chapel placed on the second floor, leaving the first, a spacious hall, 25 by 53 feet, to serve the two-fold purpose of lecture hall and library. The library now contains upwards of 10,000 volumes, contributed largely by Bishop Gilmour and his successor, the Rt. Rev. Ignatius F. Horstmann, and some by the priests of the diocese.

The chapel, 24 by 68 feet in size, is unique in its architecture. The handsome oak trusses supporting the ceiling, tastefully decorated; the stained glass windows, admitting light from their lofty positions in the surrounding, neatly frescoed walls; the beautiful sanctuary with an array of statuary—all contribute in their way to make it a fitting place of meditation and prayer. The cost of the new chapel amounted to about \$5,000. The total cost of new wing and renovating of chapel was nearly \$19,000. Of this sum the clergy of the diocese contributed about \$1,700.

In September, 1894, Bishop Horstmann bought a lot having a frontage of 50 feet on Hamilton street, and in July, 1896, another lot having a frontage of 35 feet on Lake street. The latter purchase included a two-story brick house which now serves as a comfortable residence for the Sisters who have charge of the domestic economy of the seminary. The beautifully kept seminary grounds have now a frontage of 290 feet on Lake street, and 305 feet on Hamilton street.

Up to the time of Bishop Gilmour the regular course of studies in St. Mary's Seminary comprised three years, the first of which was devoted to philosophy, the two following to theology. Shortly after his accession to the Episcopal See of Cleveland, he added a year to each of the two departments of studies, so that henceforth the philosophical course embraced two years and the theological three. About the year 1885 he further added one half year to the theological course. Finally, in 1896, Bishop Horstmann extended the regular seminary course to six years, in accordance with the requirements of the III Plenary Council of Baltimore. The students of the seminary therefore devote, at present, the first two years to the study of scholastic philosophy, after which they spend four years in the pursuit of the different branches of the sacred science of theology.

Candidates for admission into the seminary must have com-



ST. IGNATIUS' COLLEGE, CLEVELAND.

pleted a classical course of six years and are required to furnish sufficient testimony of good moral character, and pass a satisfactory examination before the seminary faculty in Latin, Greek, History, and other collegiate studies.

After admission into the seminary, students are given board, and tuition free of charge, but are expected to pay for their books and furnish their own clothing, unless in exceptional cases. Today the seminary takes high rank for the intellectual and moral training given to its students; in this respect it compares most favorably with other institutions, which are older and far more pretentious.

With few exceptions, the secular clergy of the diocese of Cleveland are all alumni of St. Mary's Seminary, some having attended it on Bond street (1848-50), others on Lake street in the old Spring Cottage (1850-60), others in the present building, from 1860 until now.

The diocesan seminary is a standing monument to the earnest faith and unfailing generosity of the good Catholics of the diocese of Cleveland, who, aside from their many other charities, yearly contribute the sum of twelve thousand dollars for its maintenance.

It is hoped that St. Mary's Seminary, which, ever since the days of its foundation by the saintly Bishop Rappe, has creditably fulfilled the noble mission for which it was intended, may continue its sublime work of educating a learned and pious clergy, full of zeal and devotion to their calling, ever ready to sacrifice themselves for the cause of God and the salvation of immortal souls in our beloved diocese of Cleveland.

CLEVELAND.

ST. IGNATIUS' COLLEGE.

For want of support Bishop Rappe was obliged in 1859 to close St. John's College.* From that time forward, with exception of a few years—from 1875 to 1878—Catholic parents in Cleveland, desirous of giving their sons an education more advanced than that afforded by a parochial school, were obliged to send them elsewhere. Bishop Gilmour, always on the alert to promote the cause of Catholic education, made several ineffectual efforts to have a college for boys again established in his episcopal city. After long negotiations with the Jesuit Fathers, of Buffalo, they finally agreed to open a college in Cleveland, one of the conditions being that a parish church in close proximity to the proposed

* See page 709, this volume.

college be assigned to them. The Rev. S. Falk, pastor of St. Mary's church, being informed of this condition, most generously resigned his pastorate, in August, 1880, in order to enable the Bishop to put into effect his long cherished plan. For various reasons, however, the project was delayed until 1886, when, on September 6 of that year, the doors of St. Ignatius' College were opened. The first building, a plain two-story frame structure, was erected during the summer of 1886, near the corner of Carroll and Jersey streets, on lots the Jesuit Fathers had bought a short time previous. It afforded scant accommodations to the steadily increasing number of students, until the north wing of the present building was erected in 1889. Two years later the south wing was added, thus giving to the beautiful and imposing four-story brick structure a frontage of nearly 200 feet on Jersey street and a depth of 80 feet on Carroll street. It is one of the largest, costliest and best appointed buildings in Cleveland, devoted to educational purposes, and its architecture is far beyond the ordinary.

The college course has been steadily strengthened, year by year, and now embraces a complete collegiate curriculum, as good as the best offered anywhere. This includes a thorough training of the students in classic literature, as well as in the higher mathematics. Two years ago the study of mental philosophy was also added.

St. Ignatius' College has made wonderful progress during its comparatively short period of existence. It has fully come up to the expectations of the Rt. Rev. Bishop Horstmann and its host of friends among the clergy and laity, acquainted with its excellent work. The institution has long since passed the experimental period; it is a potent educational factor in the community and diocese.

In September, 1900, 210 students were enrolled, and the faculty numbered 10 professors, each a master in his own branch of studies.

The moral training of the students goes hand in hand with their mental development, and is based on the practice of the precepts of religion, and the frequent use of the supernatural means of grace, the distinguishing feature of every Catholic educational institution. Nor is physical development neglected; on the contrary, students are encouraged and trained in this direction as well, and are given every reasonable facility, in line with the rule: "A sound mind in a sound body."

St. Ignatius' College has also gained great repute in connection with its meteorological observatory which, since its opening in 1891, has been in charge of the Rev. F. Odenbach, S. J.,

who has gained national fame as a meteorologist. The observatory ranks with the best under control of the United States, and Father Odenbach's efficiency is recognized by government officials.

Following is a list of the Jesuit Fathers who have filled the office of President of St. Ignatius' College: The Revs. J. B. Neustich, from 1886 to 1888; H. Knappmeyer, to 1893; J. LeHalle, to 1897, and since then, the Rev. G. Schulte.

CLEVELAND.

ST. JOHN'S COLLEGE.

In 1853 Bishop Rappe bought several lots at the corner of Fulton and Carroll streets, near old St. Patrick's church. On the property were several unfinished frame buildings. These the Bishop fitted up for college purposes, and for the accommodation of boarding pupils. The college was opened in September, 1854, about 30 pupils being enrolled. The Rev. Philip Flum was appointed President of the institution and professor of Latin and Greek. The other members of the faculty during the first scholastic year were the Rev. N. Ponchell, Professor Wakefield—a layman and convert,—and two of the more advanced students. One of these was Mr. Seraphin Bauer, the present rector of St. Joseph's church, Fremont, who had just then come to this country and was received by Bishop Rappe as a student for the diocese. The students were a motley collection of boys, young and even middle-aged men, of native and foreign birth, and of varied talent—all mixed together in one study room and in classes. It was truly a Western pioneer college. But among that varied collection of students there was sturdy ambition, and love of study had rather to be restrained than fostered.

In September, 1855, the Rev. L. Molon succeeded Father Flum as President of the college, then already on the wane for want of support, in consequence of which its doors were closed in January, 1856. The college had then only 16 boarders and a few day scholars.

In September, 1856, the building was given as a temporary residence to the Brothers of Mary, who at that time took charge of St. Patrick's parish school; in one of the rooms they taught the smaller boys of St. Patrick's.

The college property was sold to the Brothers in 1858, and in the same year they opened a boarding and day school for boys, but not receiving sufficient support the institution was again and finally closed in June, 1859.

CLEVELAND.

ST. JOSEPH'S COLLEGE.

St. Joseph's College was established in September, 1875, by the Rev. Kilian Schloesser, O.F.M., at that time pastor of St. Joseph's church. With an enrollment of 24 students, taught by two Franciscan Fathers and a secular priest, the first scholastic year was passed in part of the building of St. Joseph's parochial school, on Chapel street, near Woodland avenue. In September, 1876, the Franciscan Fathers transferred the college to the two-story brick building they had erected on Chapel street, during the spring and summer of that year. They expended for the ground and building nearly \$11,000.

The Rev. Meinolph Schmitz, O.S.F., was appointed the first director of the college, in January, 1877. Previous to that time the Rev. Kilian Schloesser had acted in that capacity, besides attending to his pastoral duties. During the scholastic year which began in September, 1876, the attendance of students increased considerably. This necessitated a corresponding increase in the staff of professors, six of whom were now engaged, half the number being Franciscan Fathers. The college was chartered in 1878, and thus empowered to confer the ordinary college degrees. At the opening of the third scholastic year 80 students were enrolled. With very few exceptions they were day scholars and from various city parishes; a small number were received by the Franciscan Fathers as boarders. Although the college had reached a prosperous condition within four years after it was established the Franciscan Fathers were regretfully obliged to close it to secular students in June, 1879. This step they were forced to take because they were unable to provide a sufficient number of professors for this and two other older and larger colleges under their control in Illinois. Hence the Cleveland institution had to yield to the wants of its seniors.

From September, 1879, until June, 1893, the college building was used as a parish school for boys. It was then re-opened as a college for members of the Franciscan Order only, and has been thus used since then. The building is part of the present Franciscan Monastery.



NOTRE DAME ACADEMY, CLEVELAND.

CLEVELAND.

NOTRE DAME ACADEMY AND CONVENT.

The Community of the Sisters of Notre Dame of Cleveland, is a branch of the order founded by the Venerable Mother Julia Billiard. It was called into existence by the Rev. Theodore Elting, a zealous priest of Coesfeld, Germany, who desired to found a religious community whose members should devote themselves to the education of youth. The execution of his plans demanded financial resources and intellectual ability on the part of candidates. Divine Providence, favoring his design, inspired a young lady of wealth with the desire to devote her fortune to the education of poor children, while a friend of hers, a teacher of ability, was eager to instruct the poor. Thus the two friends, Misses Wolbring and Kuhling, became the first Sisters of Notre Dame of the German branch, being initiated into religious life by three Sisters of Notre Dame, from Amersford, Holland, as Sisters Aloysia and Ignatia.

God's signal blessing rested upon the newly established community at Coesfeld. The number of novices and sisters rapidly increased, thus enabling them to open a Normal School for the education of teachers. In a short time pastors of different parishes in Westphalia and Rhenish Prussia applied for Sisters to teach the children of their schools, and as the official examinations passed by the Religious proved them competent to teach, the Prussian government readily consented to their appointment on condition, however, of their independence of foreign authority. This occasioned the separation from Amersford. In June, 1855, the convent at Coesfeld was made the Motherhouse and Sister Mary Anna was appointed General Superioress. In less than twenty-five years the community numbered three hundred Sisters and thirty convents. When the "Kultur-Kampf" broke out, in 1871, the Religious at Coesfeld were among its first victims. They were obliged to leave their dear native land and seek a new field of labor. Through the influence of the Rev. F. Westerholt, pastor of St. Peter's church, Cleveland, the first exiled Sisters, eight in number, came to the diocese of Cleveland and were kindly welcomed by Bishop Gilmour, in July, 1874. Shortly after their arrival, Bishop Toebe, of Covington, Ky., applied for Sisters to teach in his diocese; hence more Sisters were summoned from Germany. Thus the number kept on increasing until in October, 1877, about two hundred Sisters of the community were engaged in this country as teachers.

For a time Covington, where the Sisters had erected an

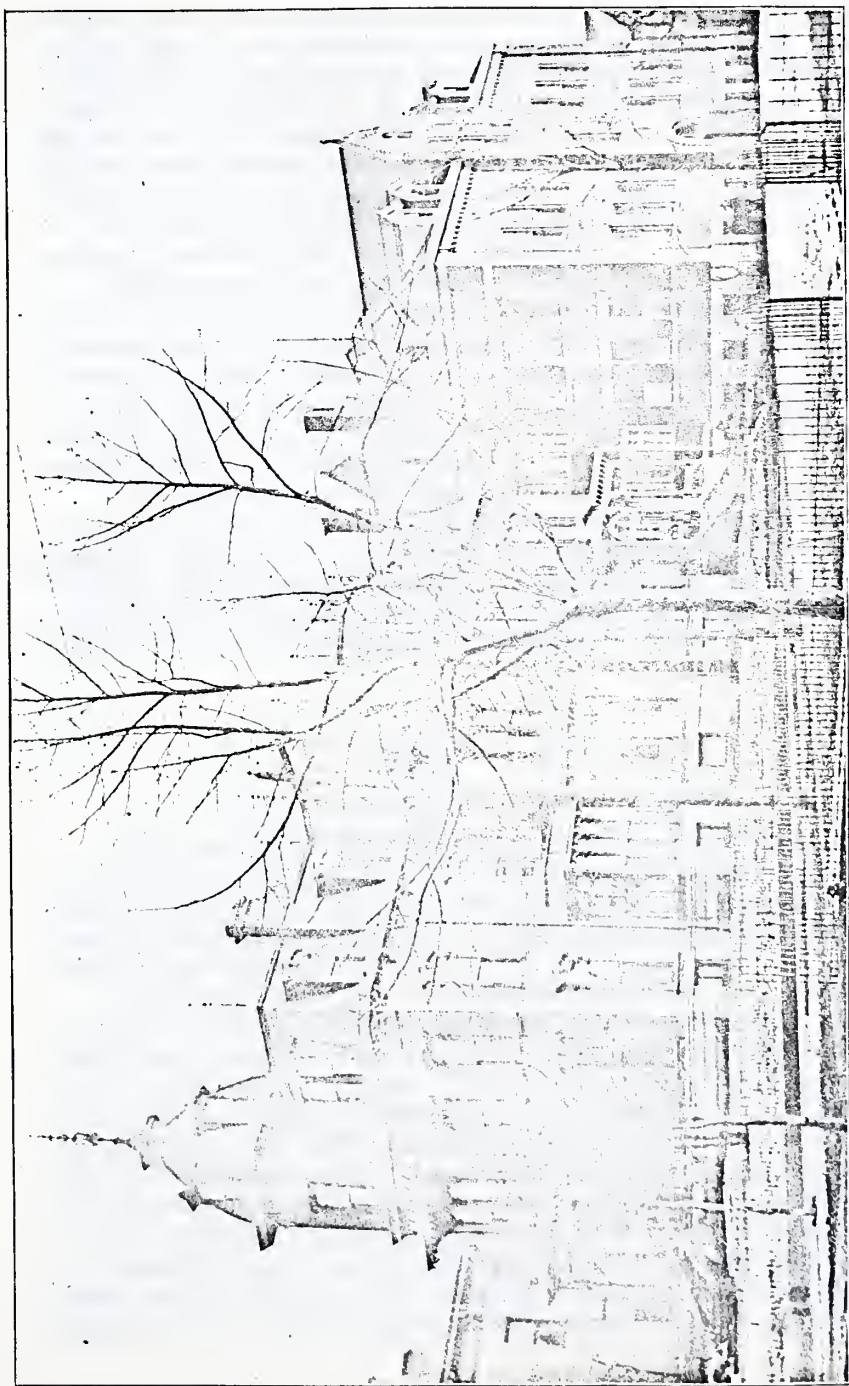
Academy near the Mother of God's church, was the central station of the American province. From the beginning, however, it was determined to establish the Motherhouse in Cleveland. Therefore, in the autumn of 1877, Mother M. Chrysostom who, at the death of Mother M. Anna, in 1872, succeeded her in the office of General Superioress, let the contract for a structure at the corner of Superior and Huntington streets. The work progressed rapidly and the new convent was under roof before winter set in. A second building, comprising classrooms and a beautiful chapel, was erected in 1880. In 1879 the Rev. H. Kikum arrived from Germany and was appointed spiritual director of the community, which responsible office he filled for ten years. He returned to Germany in October, 1890, where, as the revered pastor of Ascheberg, he died, April 8, 1898.

A cherished project of Mother Chrysostom was to open an institution for children whose circumstances denied them the benefits of a good home training. Woodland Hills, where the community owned eleven acres of land, was the site chosen. In 1883 the building was commenced, and on January 27, 1884, Bishop Gilmour dedicated the chapel. "Mt. St. Mary's," as it is usually called, has gradually developed into a flourishing boarding-school, well adapted to the needs of parents who wish to have their children fitted for the duties of life at a small expense.

In 1886, the Prussian government allowed the return of the Sisters who had been expelled at the time of the "Kultur-Kampf." Mother Chrysostom desiring to re-open an institution in Germany left for Europe on May 12, 1887, accompanied by three Sisters. After an absence of ten years from their native land they were joyfully welcomed at the convent in Vechta, Oldenburg, where about twenty-five Sisters had been permitted to remain in charge of a boarding school. Mother Chrysostom lost no time in selecting a site for a new Motherhouse, her choice being the picturesque village of Muehlhausen in Rhenish Prussia, an ideal place for a boarding school, which soon became, as it is now, a flourishing institution.

In September, 1891, Mother Chrysostom visited the American province. She returned to Europe the following year, with no thought that she had bid her last farewell to the Sisters. A sudden illness cut short her earthly career, April 24, 1895, and her unexpected death plunged the community into the deepest grief. The election of her successor took place on August 27, 1895, and Sister M. Cecilia was chosen to fill the responsible office.

The rapid increase of the community soon made the need of more commodious apartments imperative. The convent grounds had been enlarged by the addition of two more lots. In



OUR LADY OF LOURDES' ACADEMY, CLEVELAND.

March, 1896, the work of excavation was begun, and in October of that year a new three-story brick building, fronting on Huntington street, and fitted up with all modern improvements, was brought to completion. It was dedicated on October 25, 1896, by the Rev. F. Westerholt. This was the last of the many kind offices which he had rendered to the community; for scarcely three weeks later he answered the summons of Death. On February 1, 1897, the new auditorium in the same building was formally opened by the Rt. Rev. Bishop Horstmann.

The course of study pursued at Notre Dame Academy comprises all the branches requisite to a solid and refined education. Besides the preparatory, commercial and scientific departments, there are special departments for music and art; likewise a class for boys under 12 years of age. The first graduates went forth from the Institution in June, 1882, it having been incorporated under the laws of Ohio in that year.

The present Provincial Superioress is Sister M. Louise. The community now has about 350 members in this country. They conduct schools in 23 parishes in the Cleveland diocese; an academy, eight parochial schools and one orphan asylum in the diocese of Covington; also an orphanage and two parochial schools in the archdiocese of Cincinnati.

CLEVELAND.

OUR LADY OF LOURDES' ACADEMY.

This Institution was established in September, 1892, under the direction of the Sisters of the Humility of Mary, whose Motherhouse is located at the Villa Maria, Pa. The academy was first situated on Lorain street. It was incorporated in February, 1896, under the laws of Ohio.

On March 25, 1897, the Sisters purchased the beautiful residence of Mr. J. Weidemann, at the corner of Franklin avenue and Franklin court. The residence was at once remodeled to suit the purposes of an academy. It was opened for the reception of pupils in September of the same year, and placed under the patronage of Our Lady of Lourdes. In the spring of the following year the attendance of pupils had become so large that more commodious quarters became a matter of imperative necessity.

An additional building, adjoining the academy and fronting on Franklin court, was therefore commenced in the summer of 1898, and by April of the following year it was brought to completion. It is a handsome brick structure and has all the

modern appointments necessary for a fully equipped educational institution.

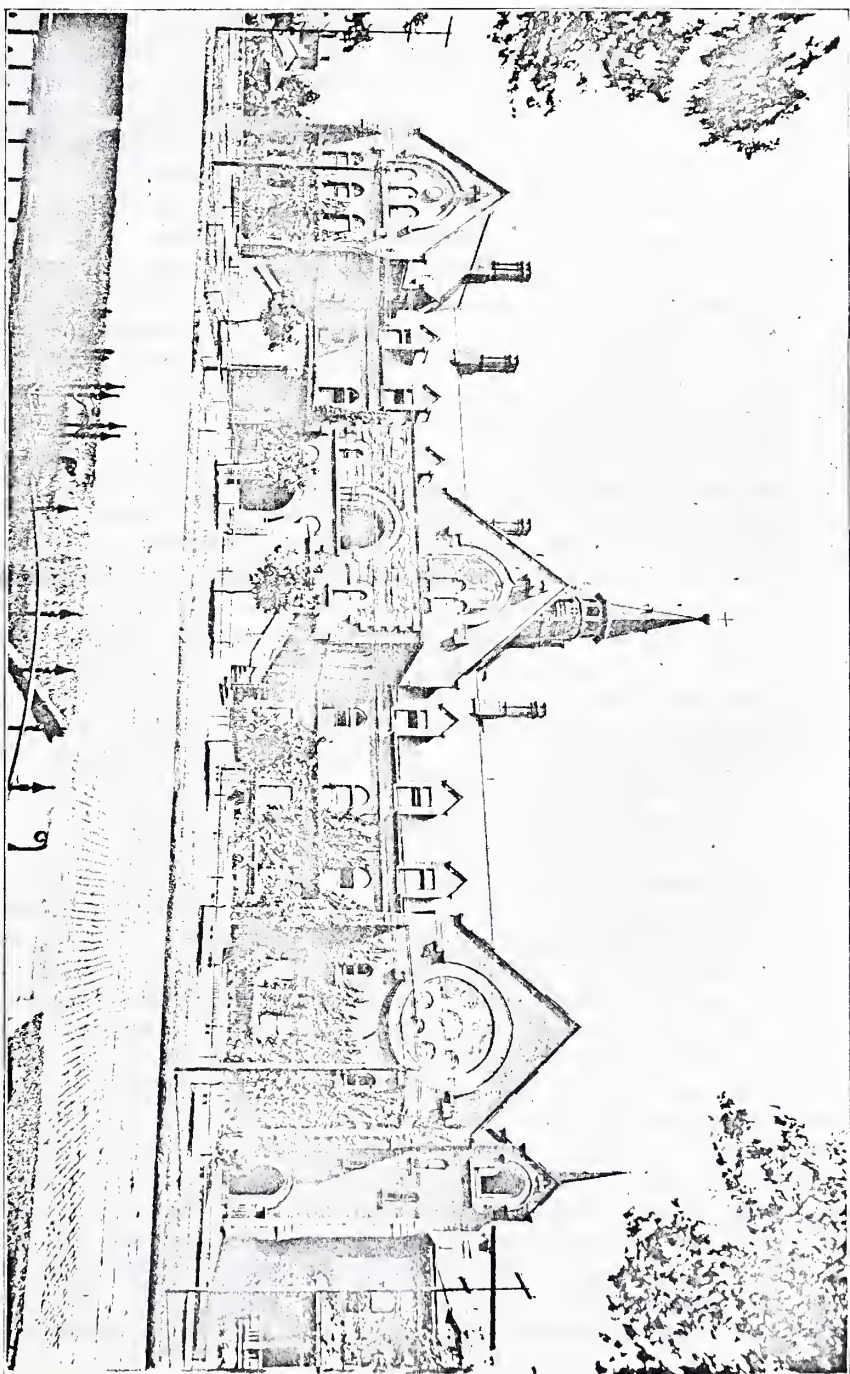
The aim of the Sisters conducting the academy is, to train the minds and hearts of the pupils, to inspire them with a love and taste for learning, with ambition for self improvement, and with a sincere respect for intellectual and moral excellence. The course of studies embraces a thorough English education, and special attention is given to elocution, physical culture, music, drawing, and in fact all the branches necessary to prepare the pupils for the practical duties of true Christian womanhood, which is the salt of society. If what has thus far been done by the Sisters in behalf of their responsible charge, in the short career of the Academy, is a criterion, it augurs well and most promisingly for the future of the Institution.

CLEVELAND.

URSULINE ACADEMY AND CONVENT.

When, in 1839, Bishop Purcell, of Cincinnati, passed through England on his way to Rome, he kindly took charge of two young ladies who were going from London to attend school in the Ursuline Convent at Boulogne-sur-mer. This simple act of courtesy on the part of the bishop was rich in consequences to the diocese of Cleveland. The chaplain of the French Convent at Boulogne was the Rev. Amadeus Rappe, a zealous young priest, who thus formed the acquaintance of the American bishop and learned from him of the great need of priests in his vast diocese, and of the many souls who were left without the comforts of Holy Religion. These facts so impressed the young priest that two years later he resigned his chaplaincy and devoted himself to the American missions. Northern Ohio became the field of his zealous labors.

In 1847 Father Rappe was consecrated first Bishop of Cleveland. He went to France in 1849 to seek aid for his diocese. His efforts were blessed with success, for on his return he brought with him, not only material assistance, but also priests, students and a colony of Ursulines from the Convent of Boulogne-sur-mer. This colony consisted of Mother Mary of the Annunciation (Miss Mary Beaumont), Superior, Mother M. Charles (Miss Victoria Bourdelier), Mother des Seraphines (Miss Teresa Young), Sister M. Benoit (Miss Sylvia Picquot) and a young English lady, Miss Arabella Seymour, a convert whom Bishop Rappe had received into the Church while he was still chaplain at Boulogne. On July 16, 1850, they bade farewell to the associations of home and



URSULINE CONVENT AND ACADEMY, CLEVELAND.

community and three days later embarked at Havre for America with Bishop Rappe. They reached New York on the 6th of August and were met on board of ship by the Most Rev. John Hughes, then Archbishop of that city, who cordially welcomed Bishop Rappe and the band of missionaries and Sisters. On their arrival in Cleveland, two days later, the Sisters were immediately conducted to the home prepared for them on Euclid avenue. This home was the former residence of Judge Cowles. It was situated on the south side of the avenue, a few hundred feet west of Erie street, and had been purchased for them by direction of Bishop Rappe. In an improvised chapel, on an altar made of traveling trunks, the Very Rev. L. De Goesbriand, V. G., afterwards Bishop of Burlington, Vermont, celebrated the Holy Sacrifice of the Mass for the little community, for the first time, on the day after they reached Cleveland. The simple chapel, the hastily constructed altar, the young missionary priests and five brave women in a strange country, sure of nothing but the magnitude of the work that lay before them and the overshadowing care of the Master, Whose call had led their feet into hard and untried ways—all this is an illustration of the planting of the tiny spiritual mustard seed, with whose wondrous growth the subsequent portion of this sketch is concerned.

On September 8, 1850, the Ursulines opened their boarding and day schools. They also fitted up a parochial school in one of the frame buildings of the convent grounds; and at once the schools were filled by the many pupils seeking admission.

The first two candidates for the novitiate were received on the following October 15, one of them being Miss Seymour, the convert alluded to above. She brought to the convent not only distinguished virtues of heart and mind, and accomplishments beyond the ordinary, but also a large fortune—which, under kind Providence, was the chief means whereby the community and schools were maintained for years. These candidates were clothed as Ursuline novices by Bishop Rappe on December 26, 1850. Miss Seymour, who received the name of Sister Mary Austin, pronounced her vows on December 28, 1852. Miss Catharine Bissonnette, a truly valiant woman, received the name of Sister Mary Ursula. Later, at the request of Bishop Rappe, she sacrificed her Ursuline vocation to become a Sister of Charity. She pronounced her vows on October 21, 1852, and on the same day left her loved convent home to take charge of the Sisters of St. Augustine, as their first Superioress.

For the greater accommodation of the children of the Cathedral parish the nuns erected two one-story brick buildings,

extending the length of the convent grounds on Euclid avenue; these served as the parochial school for girls until 1867.

In 1853 Bishop Rappe obtained from Rome for the Ursulines of his diocese a dispensation from the strict observance of the cloister, in order that they might take charge of the parish schools throughout the city. In October, 1853, the Ursulines opened St. Patrick's parochial school for girls. The school-house then situated on Fulton street, near the Circle, was a two-story brick building, with two large class rooms on each floor. On the first day the three teachers appointed for the new mission found on their arrival at the school a large number of children awaiting them; these were soon graded and work was immediately begun.

Of the convent buildings which had to be erected from time to time, the chapel was the principal one. This was a three-story brick structure, 30 by 80 feet, adjoining the main building on the rear. The chapel, sacristy, organ loft and an ante-chapel, occupied the two upper stories, the first floor was used for school rooms, and a basement, extending the entire length of the new building, served for refectories.

Under Bishop Rappe's direction the Ursuline Convent at Toledo was founded in December, 1854, by a colony of six professed nuns from the Cleveland community, and Mother des Seraphines, one of the pioneers, was appointed Superioress.

Bishop Rappe again called on the community to extend its work. A colony of five professed nuns and a novice, with Mother Mary Joseph as Superioress, was therefore sent to Tiffin, in September, 1863, to found there an Ursuline Convent; and eleven years later, at the request of Bishop Gilmour, the Ursuline Convent of Youngstown was established by six professed nuns from the community of Cleveland.

In 1874, Bishop Gilmour advised the Cleveland Ursulines to remove their boarding school beyond the confines of the city, directing them to the Gilbert estate on the Lake front, near Nottingham. In order to pay the heavy debt incurred by the purchase of this property and to erect the necessary buildings, the Sisters were obliged to borrow a large sum of money. The interest on the loan nearly overwhelmed the Institution,* whose income had been greatly reduced by the "hard times," due to the financial crisis of 1873. But Divine Providence did not forsake the Sisters, for the saintly Bishop Rappe who died in Vermont, in 1877, bequeathed to them a munificent legacy in consideration of the fact that for seventeen years they had maintained at their own expense the Cathedral parochial school for girls. Though

*It was incorporated in 1872, with power to confer the usual Academic degrees.

the legacy did not cancel the debt, yet it was so reduced that the community could easily meet the interest as it became due.

Bishop Brondel, of Helena, Montana, appealed to Bishop Gilmour for Sisters to help the struggling Ursulines laboring among the Indians of Montana. Three Ursuline nuns of the Cleveland community generously offered themselves for the arduous mission, one going there in October, 1884, and the others in March, 1886.

It had become quite apparent that the convent property on Euclid avenue, owing to the want of room and the advance of trade, was no longer suitable for the Sisters and their work. With the sanction of Bishop Gilmour its sale was accordingly decided on by the community, in May, 1890. Soon after a sale was effected, with the condition stipulated that the Sisters were to have the use of the Convent for three years, rent free, and to receive a part of the purchase price at once. The money then received was used to pay off the community debt, and to buy five lots for a new Ursuline Convent and Academy at the corner of Willson and Scovill avenues. The plans for the new building were approved in 1892 by the Rt. Rev. Bishop Horstmann. The present magnificent edifice was ready for the opening of school in September, 1893, and the first Mass was said in the community room on the 24th of the same month. On November 25, 1893, the Holy Sacrifice was offered for the first time in the new chapel of St. Ursula by Bishop Horstmann, who blessed the house on the same day. Two additional lots, with a frontage of 80 feet on Scovill avenue, adjoining the convent grounds on the west, were bought by the community in 1899. The wisdom of selecting the new location for the academy is proved by the large number of pupils in attendance, also by the facilities afforded the teachers for reaching their schools in the various parts of the city.

The fiftieth anniversary of the arrival of the pioneer Ursulines in Cleveland was celebrated in 1900. On August 8, 1900, Bishop Horstmann celebrated Pontifical High Mass of thanksgiving in the chapel of St. Ursula. About sixty priests, forty-five sisters from Villa Angela, and representatives from the Ursuline Convents of Toledo, Tiffin and Youngstown, as also from many Religious Orders in Cleveland, assisted at the impressive ceremony. On the next day a solemn High Mass of Requiem was celebrated for the deceased Religious, among whom are numbered all the members of the pioneer band. On the last day of the celebration the Holy Sacrifice was offered for the living members of the community, their relatives, benefactors, friends and pupils. The celebration of the Golden Jubilee of the Ursuline

community in Cleveland was a fitting close of a half century of fruitful work for God's glory and Christian education.

Following is a list of the Mothers Superior: Mother M. Annunciation, from July, 1850, to August, 1866; August, 1869, to August, 1875; November, 1878, till her death, on March 9, 1881; Mother M. Austin, from August, 1866, to August, 1869; August, 1875, to November, 1878; March, 1881, to July, 1884; Mother M. Immaculate Conception, from July, 1884, to July, 1890; July, 1893, to July, 1899; Mother M. Liguori, from July, 1890, to July, 1893, and Mother M. Peter, since July, 1899.

LOUISVILLE.

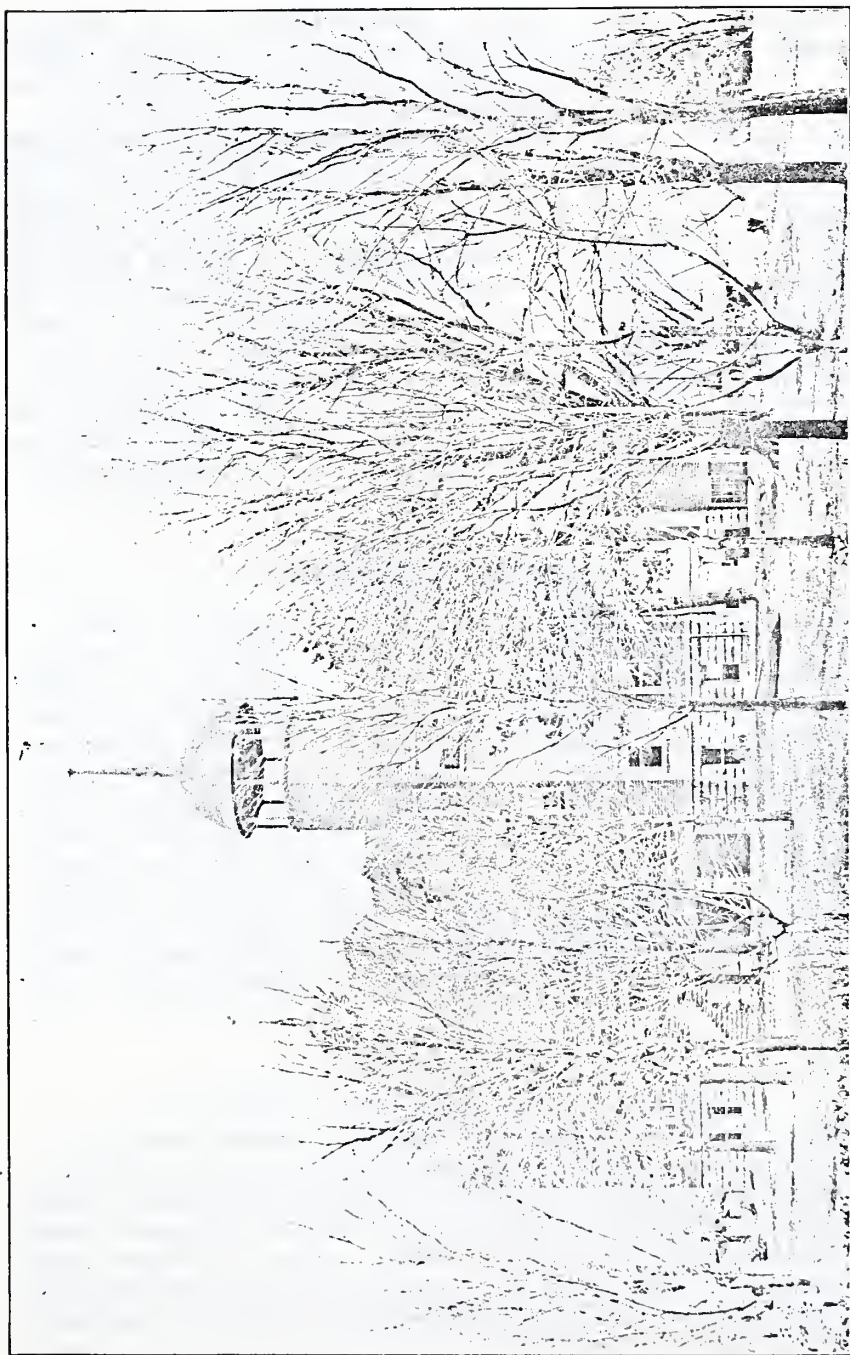
ST. LOUIS' COLLEGE.

This Institution was opened in September, 1866, for the reception of students desirous of preparing for the Sacred Ministry, or for commercial life. It was begun in 1864, under the supervision of the Rev. Louis Hoffer, pastor of Louisville, and cost about \$10,000. Of this sum Father Hoffer collected nearly \$5,000 in France, whither he went for that purpose. The people of Louisville also gave much of the building material and labor without charge, besides paying nearly \$3,000. It is a noteworthy fact that the women of the parish carried nearly all the brick used in the building. The balance of the amount expended for the building remained a burdensome debt for a number of years.

Among the students first enrolled at St. Louis' College there were about twenty who had been at the college connected with St. Mary's Seminary, Cleveland, which was closed in June, 1866. Although glad to leave the old building, they were much disappointed when they saw their new college home located in the village of Louisville. It was a place of which they had heard little or nothing before their arrival there and for which they conceived no liking after their arrival. They found a comparatively large but still incomplete brick building, and small college grounds, which precluded the possibility of strenuous out-of-door exercise near the Institution, such as only college boys can and do enjoy.

The Rev. Julius Clement was the first Superior and one of the professors of the college. He had as his assistant the Rev. B. Quinn and Messrs. N. A. Moes, W. J. Gibbons and E. J. Conway, who had finished their Theological course of studies at the diocesan seminary but were too young to be ordained.

The students were a motley collection, ranging in age from



ST. JOSEPH'S SEMINARY (FOR YOUNG BOYS), NOTTINGHAM.

10 to 30 years, and representing various races and climes. But, withal, they were as a band of brothers, each earnest in the pursuit of knowledge, or fair rivals in college games or sports.

In September, 1867. Bishop Rappe placed the college under the direction of the Basilian Fathers, from Toronto, Canada, with the Rev. Francis Hours as Superior, and the Revs. Francis Walsh, Michael Mulcahey, Leo Cherrier, Joseph J. Aboulin and Michael Ferguson as professors. For six years the Basilian Fathers struggled against the discouragement of a poor attendance of students, and finally had to abandon and close the college in June, 1873. This result however was not unexpected, as from the very outset the college was looked upon with disfavor by a large number of the clergy and laity of the diocese, owing to its location in a small town, difficult of access and devoid of city attractions and conveniences. This disfavor was succeeded by lack of support, which of necessity led ultimately to the closing of the college.

LOUISVILLE.

ST. JOSEPH'S ACADEMY.

After St. Louis' College was abandoned by the Basilian Fathers, in June, 1873, the building remained closed for two months. It was then, at the request of Bishop Gilmour, that the Ladies of the Sacred Heart of Mary, from Cleveland, agreed to re-open the building as a boarding school for girls and young women. The name was changed to St. Joseph's Academy, but this transformation again resulted in a failure, as the average annual attendance did not exceed eighteen boarding pupils. In consequence the Academy was closed in June, 1878. In the following September the same community opened a school for deafmutes, but it also proved a failure for want of support and was closed in June, 1883. This was the last venture to make a success of the college building as an educational Institute.

NOTTINGHAM.

ST. JOSEPH'S SEMINARY FOR YOUNG BOYS.

Although amply provided with institutions devoted to the care and education of girls, the diocese of Cleveland had no boarding school for little boys within its extensive limits, prior to 1886. Many felt this necessity, and often expressed the wish that such provision be made. Bishop Gilmour especially appreciated this want and had it in view when, in April, 1886, he urged the Ursulines to buy the 27 acres adjoining the Villa Angela property. He considered it an ideal place for the proposed Institution, where

the little boys would receive the training they needed during their early years. Therefore, at the Bishop's request, the Ursulines consented to establish the boarding school.

On the land bought by the Sisters was a two-story frame building. With some additions it was suitably and quickly fitted up for the beginning of school, in September, 1886. It was placed under the protection of St. Joseph, and was named "St. Joseph's Seminary for Young Boys."

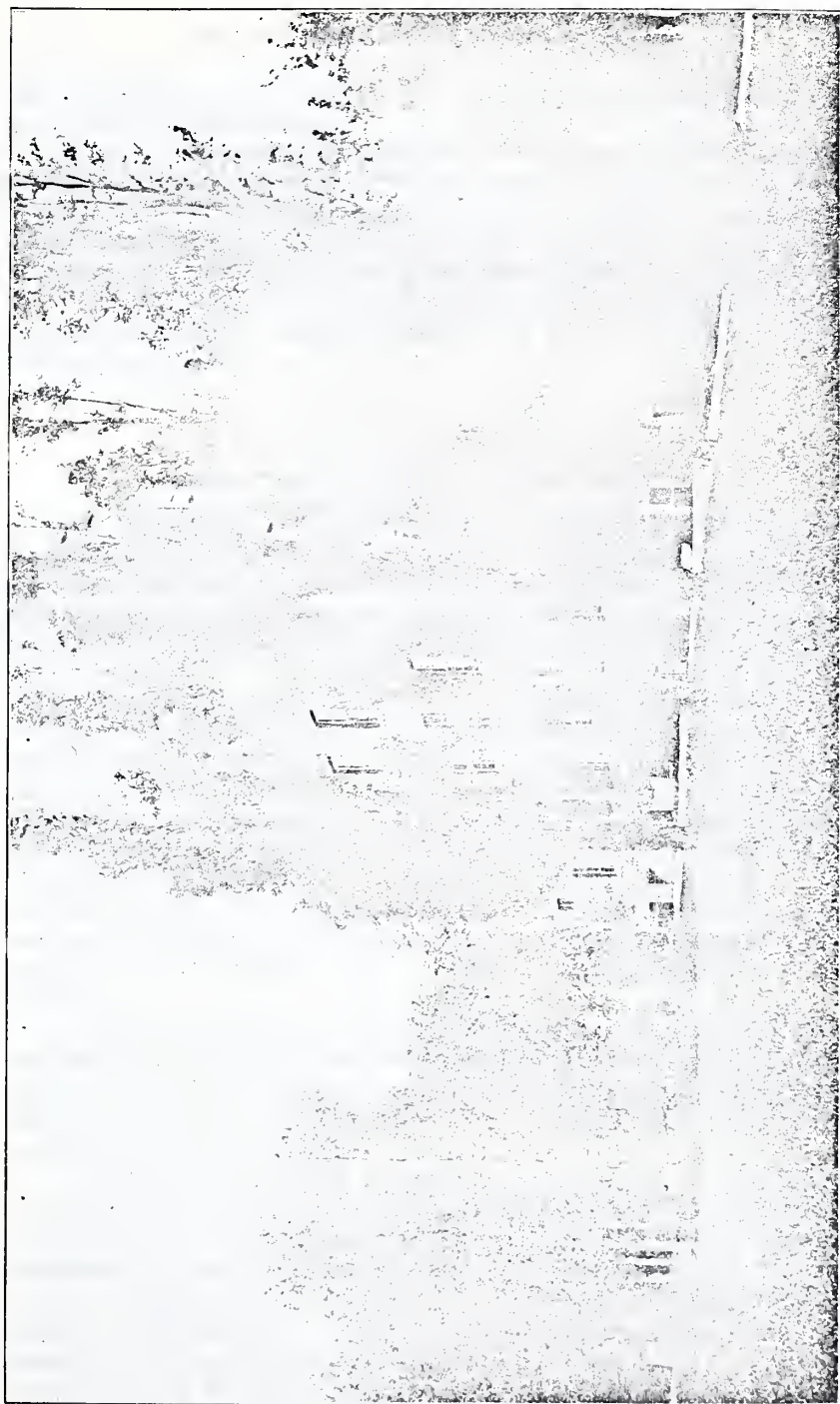
On September 3, 1886, the late Rev. Anthony Martin, of Euclid, blessed the house and said the first Holy Mass in a small room on the second floor. Five days later the school was opened and a High Mass was celebrated by the Rt. Rev. Mgr. Boff, V.G. In the following October a larger room was appropriated for a chapel. The school steadily grew and prospered. Bishop Gilmour seeing the need of more ample accommodations advised the erection of a new building; he approved of the plans in January, 1891.

The first stone in the foundation of the new St. Joseph's Seminary was laid on April 13, 1891, the very day Bishop Gilmour died in Florida. The building was completed in February, 1892, and dedicated by the Rt. Rev. Mgr. Boff, on March 6. The beautiful chapel was placed under the patronage of Our Lady of Good Counsel, and on the Feast of St. Joseph, March 19, 1892, the class rooms were opened to the pupils.

Special attention is given to the preparation of the boys for First Communion. Before they leave the school, they usually receive the Sacrament of Confirmation also. Considering their youth, the boys of St. Joseph's are well equipped both intellectually and spiritually, and carry away with them many happy recollections of their stay at the little seminary, where many have spent some of boyhood's happiest days.

Mother Mary Ascension was placed in charge of St. Joseph's Seminary as local Superioress, from the day of its opening. She was well fitted by her long experience with young people, as well as by her superior education and general ability to make the work a success; and so it proved to be from the very outset. But soon after beginning work at St. Joseph's her health visibly declined. She bore up with heroic courage until disease compelled her to give up the work. She died a most edifying death, on December 29, 1894, at the Ursuline Convent in Cleveland. Her remains were interred in the community vault at Villa Angela. She was succeeded by the present local Superioress, Mother M. Joseph.

The impetus given by Mother Ascension still shows itself in the thoroughness of the instruction and training at St. Joseph's,



URSULINE ACADEMY, VILLA ANGELA, NOTTINGHAM.

the curriculum embracing all the branches of an elementary and grammar school education.

From the opening of the school, the study of Catechism has been encouraged by giving, at the close of each scholastic year, a gold cross to the most deserving boy in the first and second Catechism classes. Gold medals are also awarded for deportment, spelling, etc., the donors being members of the diocesan clergy. To these and other kind friends the teachers are much indebted for aid received in various forms, that proved helpful in their educational work.

NOTTINGHAM.

URSULINE ACADEMY, VILLA ANGELA.

In September, 1878, the Ursuline Boarding School, now known as Villa Angela, was removed from Cleveland to its present beautiful location on the shore of Lake Erie. This event, momentous for the Cleveland Ursuline foundation, was brought about by the pressure of circumstances and under the direction of Bishop Gilmour. For some time prior to 1878, the gradual advance of trade had taken from the locality surrounding the Academy on Euclid avenue, that quiet and seclusion which the community had enjoyed for many years following the purchase of the property in 1850; also the several buildings erected grew inadequate to accommodate the growing community and its work. Bishop Gilmour, observing early in 1874 this condition of things, urged the advisability of removing the boarding school to the suburbs of the city. The search for a suitable location having been entered upon, the Bishop himself directed the Sisters to the very site of the Villa Angela property, then known as "Camp Gilbert."

Improvements and preparations for building were soon begun and the west wing of the proposed building was completed in 1878. The first Holy Mass was offered in the new building July 16, 1878, and since that time the Sacramental Presence has never been removed from Villa Angela.

On September 8, 1878, the boarding school was opened at the Villa, and shortly after also a school for day scholars. The latter was continued for three years, when for want of sufficient accommodations it was discontinued. The day school did a good work, as the children, who attended it, came from a neighborhood notably anti-Catholic. They were instrumental in removing deeply-rooted prejudices, by implanting in the hearts of many, respect for the Religious and appreciation of their work.

The Rt. Rev. Mgr. Boff was appointed resident chaplain of

Villa Angela in December, 1878. There he has resided ever since as spiritual director and as the esteemed friend and benefactor of the institution. During the four months preceding Mgr. Boff's appointment, the Rev. Anthony Martin, pastor of St. Paul's church, Euclid, said Mass as often as his home duties allowed. For Father Martin's unvaried and continued kindness, the Ursulines will always remain deeply indebted.

When the Gilbert property was bought, it was a treeless tract of ground, excepting the banks of Euclid Creek running through it, and a part of what is now Maple avenue, but by the end of 1879 the walks were laid out, and fruit, shade and ornamental trees planted.

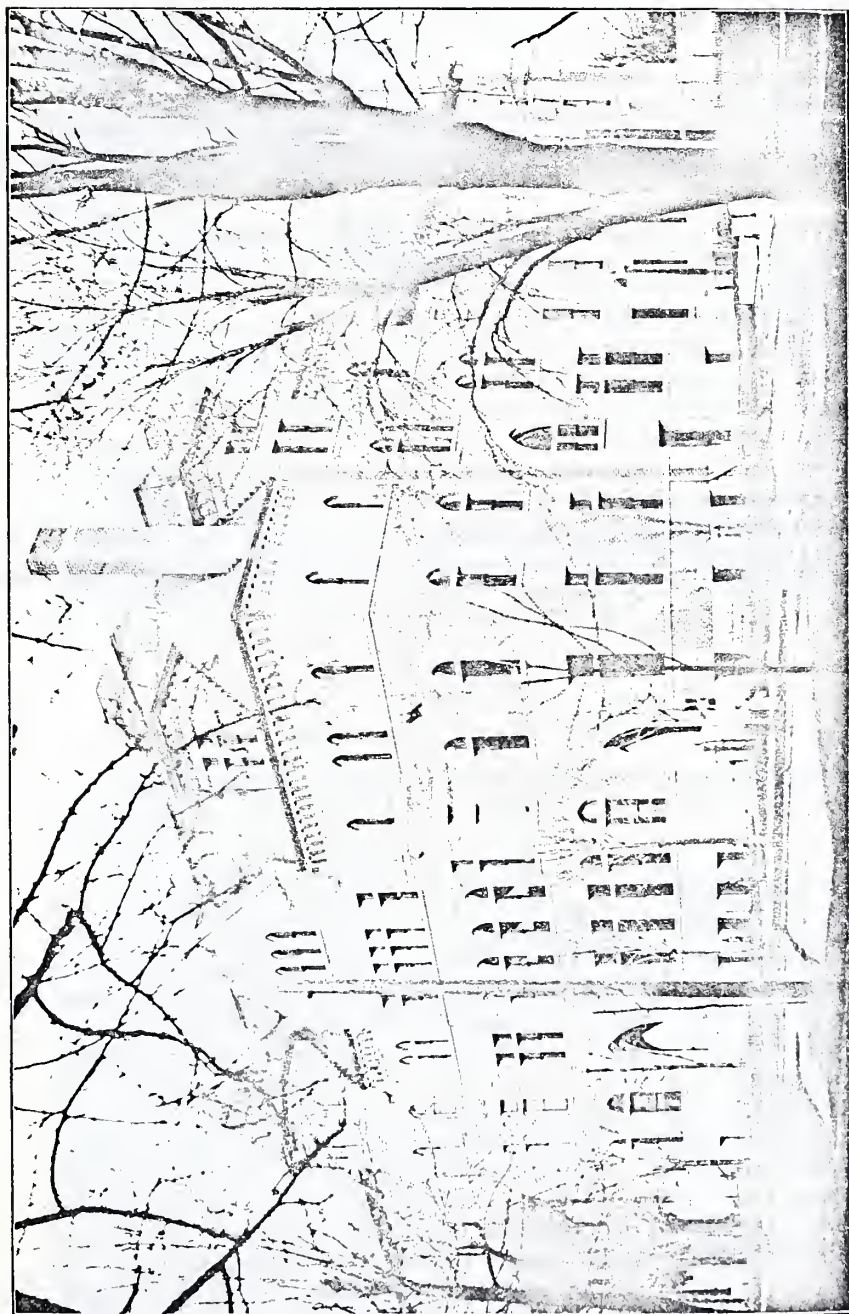
For the first commencement exercises, held on July 2, 1879, a temporary hall was erected. Bishop Gilmour, in his own felicitous manner, congratulated the teachers and graduates on the good work done, and of which he said: "The exercises were an evidence and at the same time an earnest of that which will follow." In speaking to the Sisters later, relative to the commencement program and the large and appreciative audience, he used these words: "You have made your mark; you have established yourselves."

The heating apparatus (hot air furnace) first used at Villa Angela, was replaced by a steam plant in 1886. The erection and equipment of a steam laundry and various other small departments followed. The first gas well, over one thousand feet deep, was drilled in 1886. It has been a veritable boon to the owners as a time and money saver.

In 1895 the temporary chapel was enlarged and renovated and the auditorium building erected. This last contains a hall with a capacity of seating about six hundred persons; also music rooms, two large dormitories, a library and reference room.

From the very beginning Christian Doctrine received special attention and generous encouragement through the zeal of the Rt. Rev. Mgr. Boff, V. G. A further impetus was given this study, when, at the commencement exercises of 1895, the Rt. Rev. Bishop Horstmann announced his intention of giving an examination in Christian Doctrine to the senior pupils before the close of each scholastic year and awarding to the writer of the best essay a gold cross. On the same occasion Mgr. Boff, who for the preceding years had awarded a gold cross for Christian Doctrine, now generously transferred his beautiful gift to the Junior Catechism Class.

Besides the Rt. Rev. Bishop and Mgr. Boff, many of the reverend clergy and other well-wishers have befriended the institution by offering yearly prizes for excellence in deportment.



URSULINE CONVENT AND ACADEMY, TIFFIN

domestic economy and other branches of study; to all these the Ursulines are deeply grateful.

Until 1884, Villa Angela had for its first local Superioress Mother Mary, who very successfully directed its affairs since the opening of the Institution, in 1878. She was succeeded in August, 1884, by Mother Mary Louis, who since that time has been in charge.

The equipment of an educational institution in appliances used to aid, promote and facilitate its work is a necessity, but a very costly necessity. At Villa Angela these furnishings have been gradual but steady. They consist of physical, chemical and astronomical apparatus, natural history cabinets, maps, charts and globes, to all of which additions are constantly being made. A select library of over five thousand volumes is available to the students.

All these literary and scientific equipments are furnished by the Institution, which is without scholarships or endowments. In spite, however, of this financial drawback Villa Angela is steadily progressing and adding lustre continually to its well established reputation, for giving its pupils a thorough Christian education.

TIFFIN.

URSULINE ACADEMY AND CONVENT.

This flourishing Institution is a fruitful graft from the Ursuline Convent of Cleveland with which it has ever been closely connected.

The Catholics of Tiffin feeling the need of efficient instructors for their children, the Revs. J. L. Bihn and M. Healy, pastors of the respective congregations of St. Joseph's and St. Mary's, applied to Bishop Rappe and obtained from him a small colony of Ursulines consisting of Mother M. Joseph, who was appointed Superioress, Mother M. Maxime, Sister M. Alexis (a novice), now Assistant Superioress of Cleveland Convent, and Sister Scholastica. On Monday, September 28, 1863, this devoted little band accompanied by Mother M. Annunciation, at that time superioress of the Ursulines of Cleveland, arrived in Tiffin. Father Bihn having rented rooms for himself in the home of one of his parishioners, the Sisters moved into the pastoral residence where they remained six months, awaiting possession of the house purchased for them the previous spring. St. Mary's church donated \$1,000, and St. Joseph's \$2,000 towards the purchase of the property; it forms part of the present convent grounds. In September, 1863, the Ursulines took charge of St. Joseph's school, and one year later

St. Mary's school was also placed under the care of the same community.

On October 5, 1863, in one of the rooms of St. Joseph's pastoral residence, the Ursulines opened their select school, the germ of that institution which has proved a boon for Tiffin. It has kept pace with the growth of the beautiful little city itself, whilst its influence has been spread far and wide, by the noble women who have been educated within its walls. Of the seven pupils that formed the first day's attendance, three are now, and have been for many years, useful members of the community, viz., Mother M. Liguori, the present Superioress, Sister M. Ursula, and Sister Margaret Mary.

In April, 1864, the community removed to its present location, which at that time was wild and lonely. The dwellings on the property consisted of a number of low-roofed frame houses. A small room 12 feet square and 8 feet high was fitted up for a chapel where the first Mass was celebrated on the feast of the Sacred Heart, 1864. The apartment used as a schoolroom was of the same dimensions, only one-half foot higher. The small, inconvenient and primitive chapel and school room were used until September, 1865. A two-story brick building was erected during the summer of that year. The upper story was fitted up as a neat chapel and the lower as a well equipped school room.

Early in September, 1865, Mother M. Joseph, the beloved Superioress, became seriously ill of typhoid fever, and died on the following October 25. She was a model Religious, and her death was deeply mourned. She was succeeded on November 10, 1865, by Mother M. Ignatius, who was sent by the Cleveland Ursulines, with Bishop Rappe's approval. Most successfully she guided the destinies of her community, with the exception of one term of office (3 years), until April 2, 1897, when she passed to her eternal reward.

The names of Mothers Joseph and Ignatius will ever be held in benediction by their Sisters in religion, by the people of Tiffin, as well as by their numerous pupils, for their self-sacrifice and all-embracing charity.

In the latter part of June, 1873, the last of the Cleveland Ursulines returned to their Motherhouse, leaving the Tiffin community, then numbering fourteen members, the legacy of their good example.

The Academy was incorporated in 1878, with power to confer degrees and award diplomas. For over twenty years graduates have annually gone forth from their Alma Mater to take the places assigned to them by Divine Providence, and they have thus far been a credit to the Institution.

Mother M. Ignatius was succeeded in April, 1897, by Mother M. Liguori, the present Superioress. She is well qualified by experience for the responsible office she now (1900) holds, as she had been filling the office of Assistant for a number of years, besides having had full charge for a long time of all matters pertaining to the Academy. The latter she has most successfully directed as principal, and has been largely instrumental in bringing it up to its present high standard of efficiency.

The present imposing Convent and Academy buildings were erected at different times, as the needs of the community and the schools required them. The large square brick building, crowned with a cupola—the joy of the astronomy class—was erected in 1870. The wing adjoining it, and extending 100 feet on Madison street, was built in 1887. The splendid three-story building—now the Academy proper—fronts on Jefferson street and stands on the site of the old structure, erected in 1864. It was completed in June, 1898, and is devoted exclusively to the use of the pupils. Extending along Tiffin street, and adjoining this new building, is the pretty edifice containing the present handsome chapel and spacious auditorium. All these slate-roofed three-story brick buildings form a harmonious whole, and are an ornament to the city. They are provided with all the modern conveniences and improvements, conducive to the health and comfort of the Sisters and pupils.

The Academy and Convent are in a flourishing condition and have a promising future.

TOLEDO.

ST. JOHN'S COLLEGE.

Toledo had early provided for the higher education of young women in the Ursuline Academy, but the young men were not so fortunate. Catholic parents who wished to give their sons the advantages of a college training were obliged, at considerable expense, to send them a distance from home. The clergy and laity of Toledo repeatedly and publicly expressed their earnest desire of having a college for young men established in their city. The Jesuit Fathers of St. Mary's church were also asked, time and again, to interest their Superiors in this matter. For grave reasons, however, especially for the lack of professors, it was impossible for the Jesuits to comply with the urgent and repeated request, until 1898. In the spring of that year the Very Rev. Theodore Van Rossum, S. J., Superior of the Buffalo Province of the Jesuits, which includes Toledo, gave the Rt. Rev. Bishop Horstmann, as well as others interested, the very gratifying

assurance that in the following September the long desired college would be opened. Father Van Rossum bought, on Superior street, a large, beautiful brick house, surrounded by spacious grounds. The building was remodeled to serve as a temporary college. It was dedicated to St. John Berchmans and was opened for the reception of students, on September 6, 1898, when a regular academic course of studies was begun, with thirty-three students in attendance. The college at once gained public favor, and the Toledo clergy gave it unqualified support. The enrollment of students reached seventy at the opening of the present scholastic year, in September, 1900, and bids fair to increase steadily. In order to provide for this increase of students the Jesuit Fathers are now arranging for the erection, in 1901, of a large three-story building next to the present one to serve as a permanent college.

The college was incorporated on May 21, 1900, with power to confer the usual collegiate degrees. Its future success is now assured, and it will not fail to prove a blessing to the Catholic young men of Toledo, desirous of the advantages of a higher education along Catholic lines. For this the well-known and worldwide reputation of the Jesuits, as educators and trainers of young men, is a sufficient guaranty.

The first president of the college was the Rev. P. Schnitzler, who was succeeded by the Rev. F. Heiermann, in August, 1900.

TOLEDO.

URSULINE ACADEMY AND CONVENT.

In compliance with Bishop Rappe's request the Ursuline community of Toledo was founded in 1854. At that time Toledo had a population of about 8,000, and only two Catholic parishes. A colony of five Sisters was sent from the Ursuline Convent at Cleveland, in charge of Mother M. des Seraphins as Superioress. They arrived at Toledo on December 12, 1854, and took possession of the property which had been occupied by the Sisters of Notre Dame, from Cincinnati, between 1840 and 1848. The property, which is part of the present convent site, at the corner of Cherry and Erie streets, was the first gift of the Bishop to the Ursulines.

Four days after the arrival of the Sisters 200 children were entrusted to their care as teachers. The latter were reinforced in number from time to time, thus giving the community a steady even if slow increase. Braving Toledo's malignant "Maumee fever," then claiming many victims, these heroic women seemed to have merited health as a special blessing for themselves as,



URSULINE CONVENT AND ACADEMY, TOLEDO.

during the first twenty years, there was not a death in their community.

On the northeastern extremity of the convent grounds stood St. Joseph's chapel, familiarly termed "the French chapel." It was erected in 1854 by the contributions of the Catholics of Toledo, for the joint accommodation of the Ursulines and the French. The former used it until the dedication of their own convent chapel, December 8, 1874. A life-size statue of the Sacred Heart, placed on a picturesque mound, near the center of the convent grounds, marks the spot where for many years stood the sanctuary in which the first 29 professed members of the community pronounced their sacred vows.

In 1859 the small frame convent was replaced by a three-story brick building. It was commenced and completed under the direction of Mother des Seraphins, who, two years later, returned to her cherished convent home in Boulogne, France, where she died, on November 8, 1880. Mother M. Alphonsus succeeded her as Superioress on August 15, 1861. She was eminently fitted for her responsible position, but found her young community in a desperate struggle for existence. Her excellent judgment and fine intellectual acquirements were helpful in raising the standard of the higher classes of studies, and in securing a larger attendance of pupils. She obtained from Bishop Rappe the privilege, previously denied, of opening a boarding school. In a few years, under her prudent management, the institution was placed on a firm basis. It has thus continued, and has long since been recognized as a strong educational factor in the diocese.

The original brick structure was considerably enlarged and improved in 1872, by the addition of the stately building fronting on Cherry street. In June of the following year the academy was chartered under the laws of Ohio, with authority to confer the usual academic degrees. These were given for the first time in June, 1874, by Bishop Gilmour.

Mother Alphonsus was called to her reward, July 19, 1874. Her death was a severe blow to the community which she had governed and served so faithfully for thirteen years. On the following 5th of October the first election held by the community resulted in the choice of Sister M. Amadeus as Superioress, which position she filled with success.

In 1878, at Bishop Gilmour's request, seven Sisters were sent to aid the Ursuline community of Youngstown, Sister M. Lawrence being appointed their Superioress.

Mother Amadeus having completed her second term of office was appointed Superioress of the little band of Ursulines chosen from volunteers in the Toledo community, to form a mission

among the Indians in Montana, in response to Bishop Brondel's appeal. This offshoot, planted in the Rocky Mountains amid hardships and privations, has flourished and grown into prosperous communities, where the brave and self-sacrificing daughters of St. Angela are daily ministering to the children of the Red Man.

Following is a list of the Mothers Superior and their time of office since the death of Mother M. Alphonsus: Mother M. Amadeus, 1874-80; Mother M. Stanislas, 1880-87; Mother M. Aloysius, 1887-90; Mother M. Immaculate Heart, 1890-96; Mother M. Aloysius, 1896-99; and Mother M. Scholastica since August, 1899.

In September, 1900, a new era dawned on the Toledo Ursuline Academy, when the kindergarten and art school were transferred to the recently acquired stately mansion, beautifully located on Collingwood avenue. This valuable property is the ideal site on which, in the near future, it is hoped to erect a new academy that will be a credit to the community and an ornament to progressive Toledo.

The Ursulines are deeply grateful to the clergy of Toledo for their untiring interest and encouragement, and to the laity for unvaried generous support.

WEST PARK, CUYAHOGA COUNTY.

ST. JOSEPH'S ACADEMY AND CONVENT.

The original community, known as the Sisters of St. Joseph, was founded in France, its canonical erection dating from March 10, 1651. The first colony of these Sisters came to the United States in 1836, at the solicitation of Bishop Rosati, of St. Louis. They established a convent at Carondelet, in his diocese, in 1837. The Motherhouse in the diocese of St. Louis established a branch foundation at St. Paul, Minn. It was from the latter that the Cleveland Sisterhood took its origin. At the request of Bishop Gilmour three Sisters came from St. Paul and founded the present flourishing community of the Sisters of St. Joseph in the diocese of Cleveland, in August, 1872. Their first house in this diocese was at Painesville, where they took charge of the parish school, under the direction of Mother M. George, then, and for many years after, Superioress of the community. A novitiate was established at Painesville, and on the feast of St. Joseph, March 19, of the following year, two novices were given the religious habit by Bishop Gilmour. The Bishop's kindly and eloquent words of encouragement at the ceremony presaged a fatherly care and solicitude for the young community, which remained unchanged till his death.

ST. JOSEPH'S ACADEMY, WEST PARK, CUYAHOGA COUNTY.



Bishop Gilmour was desirous of having the Motherhouse of the Sisters of St. Joseph established in Cleveland, where, he felt confident, they would soon get employment as teachers of parish schools, and where eventually they would be enabled to establish an academy for girls. For this purpose the frame building on Fulton street, formerly known as St. John's College, was rented, and the Motherhouse transferred from Painesville to Cleveland, in June, 1877. In 1880 the Sisters bought a five-acre tract of land on Starkweather avenue, to which they added five acres a few years later. The frame house on the land first purchased was remodeled to serve as a temporary Convent and private school; the Sisters moved thither from Fulton street in July, 1880. Ten years later they built a commodious two-story stone structure on the same site, for their Motherhouse and academy.

Meanwhile the community and its educational work grew. But the community's growth did not keep pace with the many calls made upon it for teachers of parochial schools. Fifteen schools in the diocese are now under their direction, and of that number eight are in Cleveland.

In a few years the Convent property on Starkweather avenue proved unsuitable for the purposes of an academy, because of its location. The Sisters therefore decided to secure a suburban site, near West Park, on the east bank of Rocky River, about midway between Detroit and Lorain streets. With the approval of Bishop Horstmann the purchase of a fifty-acre tract of land was effected in September, 1898. A commodious frame building, to serve as the new Motherhouse and as a temporary academy, was erected on the east end of the property, facing Riverside avenue. The building was ready for occupancy in August, 1899, and was dedicated by the Rt. Rev. Bishop on September 17, following. Many priests and a large concourse of the laity were present at the ceremony, and their unanimous verdict was that the Sisters were indeed fortunate in securing a site for their new and permanent home so beautifully and romantically situated. A wonderful change, indeed, as compared with the first home of the Sisters of St. Joseph, in Painesville—a small frame house, devoid of even the ordinary conveniences and comforts of modern times, with grounds that were small and with few possibilities for beautifying them. This change is indicative also of the growth of the community, which began in 1872, with only three members, and now (December, 1900) numbers seventy-five Sisters of St. Joseph, all devoted to the training of the youth in the diocese of Cleveland, whether in parochial school, or academy.

Mother M. George was the first Superioress, and held that responsible office until December, 1892, when she was succeeded

by Mother M. Evangelista. The present Superioress, Mother M. Teresa, has been in charge of the community since December, 1895.

As soon as means are available the community will erect a large and permanent building for an academy that will be a credit to themselves and to the diocese.

HOSPITALS.

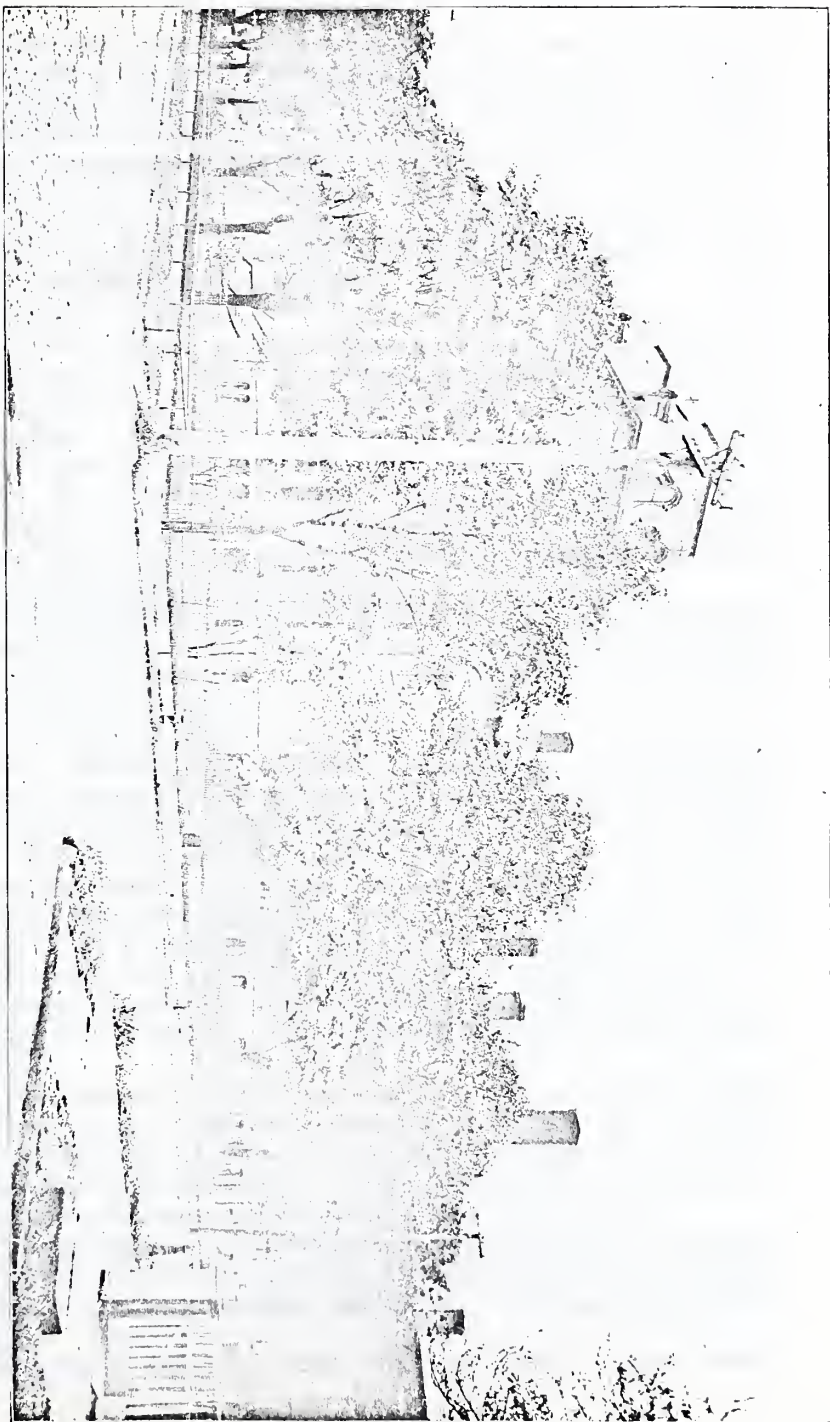
CLEVELAND.

CHARITY (ST. VINCENT'S) HOSPITAL.

The first hospital in Cleveland was organized in 1852 by the Sisters of Charity of St. Augustine, under the direction of Bishop Rappe. It was a small brick building, with a very simple outfit, and stood on the grounds of the present St. Vincent's Orphan Asylum, on Monroe street. The hospital was closed in 1856 because of the imperative necessity of providing for the orphans. Lack of means, and the limited number of Sisters then in the community, made it impossible to conduct both the hospital and the asylum. But time brought its changes and rendered the establishment of a permanent hospital a necessity in Cleveland.

Up to the time of the civil war the sick and wounded in Cleveland—which in the early sixties had a population of less than 75,000—secured medical and surgical treatment in their homes. Emergency cases were few, and they had to be provided for as the circumstances of each case suggested. The sick and injured poor were dependent on the charity of well disposed friends and neighbors. But with the carnage of war came a change. Many of Cleveland's sick and wounded soldiers were brought home to their own city from southern battlefields and camp hospitals for medical and surgical care. Then it was that the absence of a hospital in our growing city was most keenly felt. Bishop Rappe, always on the alert where good deeds were to be performed, offered to build the much-needed hospital and furnish efficient nurses if the citizens of Cleveland would give him financial support. The Bishop's offer was promptly accepted, with the result that he bought, for the sum of \$10,000, the Philo Scoville property, consisting of twelve lots, bounded by Perry, Marion and Garden streets (now Central avenue); the purchase of the lots was effected on June 23, 1863. In the following month the present main building, fronting on Perry street, was commenced, and was ready for

ST. VINCENT'S HOSPITAL, CLEVELAND.



occupancy two years later. Charity Hospital (now known also as St. Vincent's) was dedicated by Bishop Rappe on October 5, 1865, the ceremony being witnessed by a large number of people. Prominent in the proceedings were eloquent addresses by Bishop Rappe, Governor Tod, the Hon. H. B. Payne and Judge Tilden.

For the erection of the first main building the citizens of Cleveland, Protestants as well as Catholics, contributed about \$42,000. Of that sum Mr. W. J. Gordon gave \$10,000, and ten of the churches gave about \$4,000. The other donations ranged from \$1,000 to \$25 each.

The hospital was placed in charge of the Sisters of Charity of St. Augustine, who, since its opening on the day of its dedication, have faithfully ministered to many thousands of Cleveland's sick and maimed. Race, creed or color have never been a barrier to the admission of patients. The only passport required of those desiring its benefits is: "Need of medical or surgical care." Thoroughly equipped, St. Vincent's Hospital, with its devoted Sisters, trained nurses, skilled physicians and surgeons, takes front rank with the hospitals of this country.

The medical and surgical staffs are under the direction of the Western Reserve University, and are appointed by the Medical College, which for many years has given its helpful aid and influence to Charity Hospital.

The original cost of the main buildings was upwards of \$72,000. Between 1873 and 1891 Bishop Gilmour authorized the Sisters to expend about \$50,000 for interior renovation, steam-heating, boiler house, mortuary, clinic hall, electric bells, elevators, etc. The clinic and lecture room, in the form of an amphitheater, is in the rear of the hospital and communicates with a spacious and splendidly equipped operating room for surgical cases. In connection with the operating room are all the modern antiseptic arrangements and appliances approved by surgical science. At an expense of about \$25,000 another large addition was built in 1898 to each of the two wings, extending eastward from the main building.

The number of patients received and treated averages nearly 1,000 each year. Of these some pay, in whole or in part, the usual hospital charges; others are treated free of charge, the latter outnumbering the former by far. Emergency and surgical cases are received at any time and without formality of any kind.

A free dispensary in connection with the hospital was opened in 1892 and thousands of worthy poor have each year enjoyed the benefits of the best medical advice and prescriptions without charge.

Charity Hospital has never received a dollar of public money,

nor any personal, municipal, or State endowment. For the purchase of land, erection and maintenance of its large buildings, and for the support of all its splendid works of benevolence and charity it has been ever, as it is now, dependent upon the generosity of the public, the donations of special friends of the institution and the revenue derived from pay patients. The late W. J. Gordon was a most generous benefactor of the institution. Bishop Horstmann and his venerable mother also gave large sums to help the Sisters bear the heavy burden entailed by their grand work of charity. To these and all the other and many benefactors of the hospital, including also the Circle of Mercy, and the medical and surgical staffs, the Sisters feel profoundly grateful.

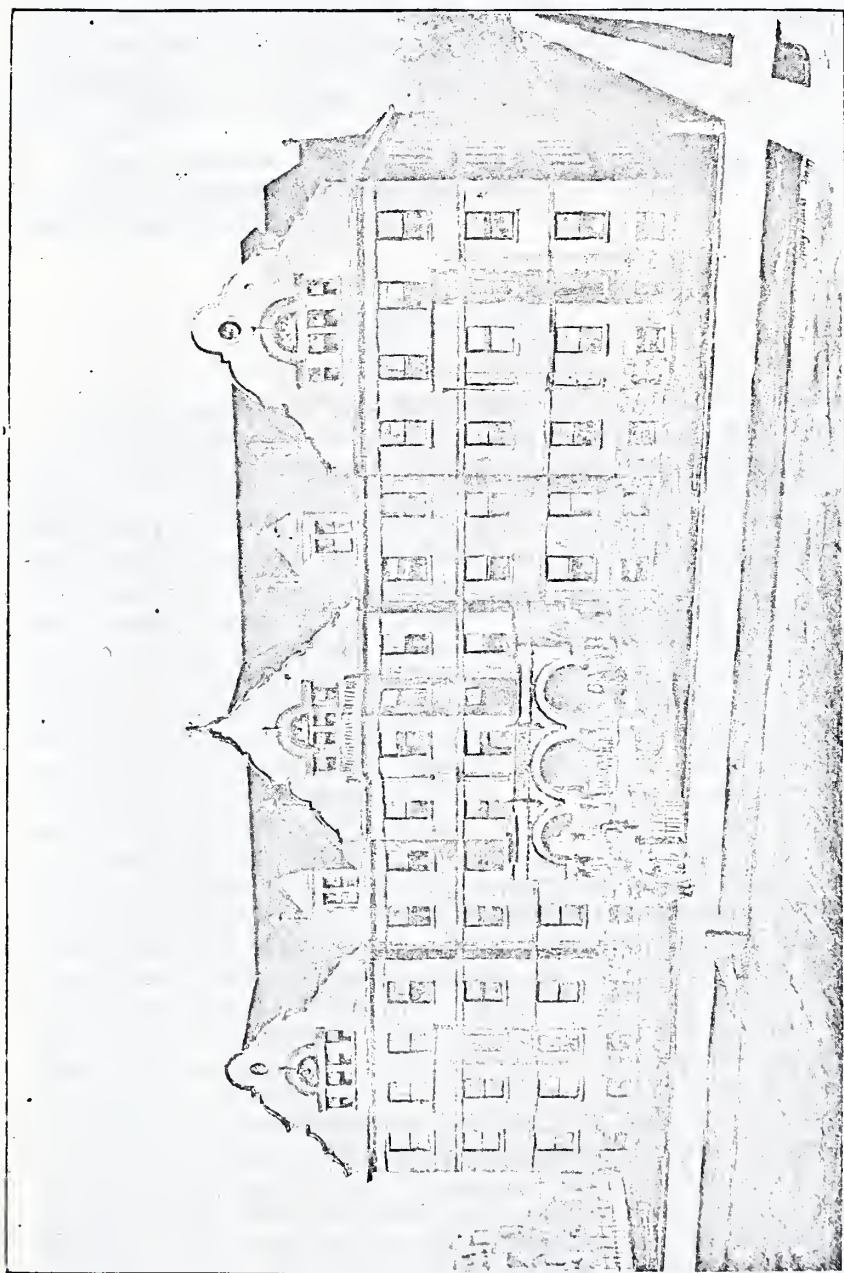
The average annual expenses of the hospital amount to about \$20,000, and often a deficit has to be met at the end of the year. In recent years the Sisters have been allowed to collect in some parishes in the eastern and central portions of the diocese, and have met with a fairly generous response.

There are two large, cheery, well ventilated wards on the first floor of each wing, one for male, the other for female patients. The second floor of the entire building has rooms for private patients, many being fitted up with elegance and some even with luxury. The third floor of the main building is set aside for the use of the house staff. The very neat chapel, elegant parlor, offices and pharmacy are located on the first floor of the main building, and the ample basement is taken up with the kitchen, laundry, storerooms, etc. In every respect the hospital is equal to the best appointed institution of its kind in the country.

A school for the training of lay nurses was opened in September, 1898, and at once formed an important feature in the work of the hospital. There are now upwards of thirty young women enrolled in the classes which are taught by eminent physicians and surgeons.

A new building, with all modern appointments, will be commenced in 1901 for the accommodation of female patients needing surgical care. According to the plans adopted it will be an imposing three-story brick structure, fronting on Central avenue, and will cost about \$40,000.

Until 1879 the respective Mothers Superior of the Sisters of Charity had charge also of the management of the hospital. Bishop Gilmour made a change in that regard by directing the appointment of a local Superioress. Following is a list of the Sisters who, since September, 1879, have filled that position: Sister M. Alexis, to 1883; Sister M. Agnes, 1883-86; Sister M. Thomas, to 1892; Sister M. Helena, to 1895; and Sister M. Charles since September, 1895.



ST. ALEXIS' HOSPITAL (1902), CLEVELAND.

The first chaplain of the hospital was the Rev. J. Stremmer, D.D., from 1865, to the latter part of 1866. His successors until 1877 were the Revs. N. Moes, J. F. Gallagher, J. O'Reilly, C. A. Grandmougin, A. Caron, T. J. Conlan and E. Mears. The Rev. G. F. Houck, the present chaplain, has filled that position since July, 1877.

Since 1869 the Franciscan Fathers have faithfully attended to the spiritual interests of the patients, as also of the Sisters connected with the institution.

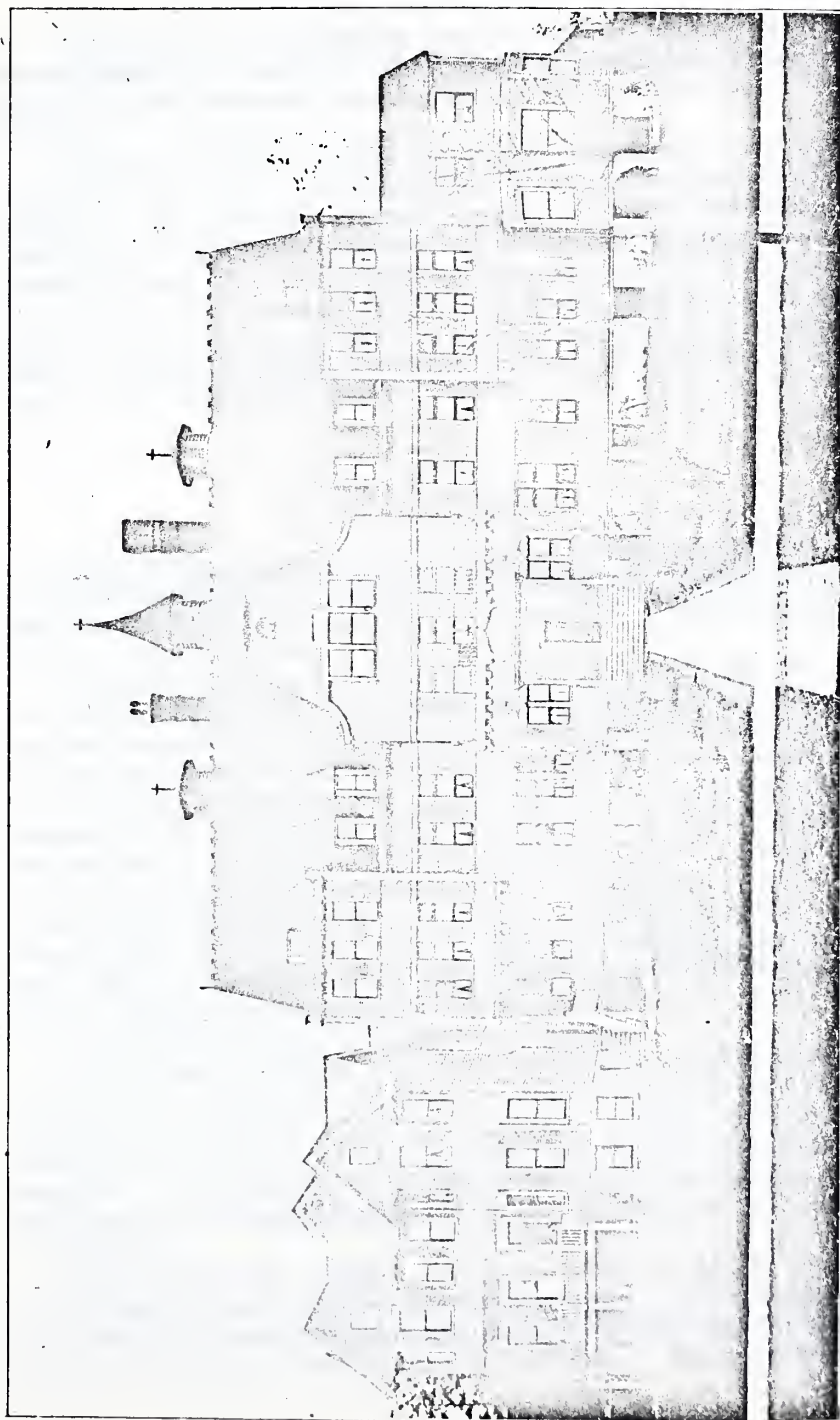
CLEVELAND.

ST. ALEXIS' HOSPITAL.

The beginning of this flourishing and popular hospital was most humble indeed. In July, 1884, Sisters Leonarda and Alexia, members of the Franciscan Sisterhood (also known as the Poor Sisters of St. Francis), at Lafayette, Ind., came to Cleveland, in response to the invitation of Bishop Gilmour. He had been informed by the Rev. Kilian Schloesser, O.F.M., then pastor of St. Joseph's church, and Superior of the Franciscans, of the excellent hospital work of that community. These two Sisters had before them a great and needed work of charity in Cleveland. They had nothing with which to do that work save an unfailing purpose, and an abiding faith in Divine Providence. Father Kilian had secured a home for them at the corner of Broadway and McBride streets. It was an eight-room brick building, formerly a public school, and later the first convent home of the Poor Clares Sisterhood, and was without any of the modern conveniences. Before the arrival of the Sisters a frame annex was added to the building, to serve as a temporary chapel. In a short time the most necessary hospital outfit was secured by donations from kind friends. Meanwhile also the building was remodeled to serve its new purpose. It was dedicated by Father Kilian on July 17, 1884, the feast of St. Alexis, under whose patronage it was placed. The hospital was opened for the reception of patients on August 15th following. By the end of the year 25 patients, all charity cases, had been received. In the fall of the same year another frame addition was built to the hospital at a cost of about \$4,000, to afford additional room for patients, whose number was steadily increasing. Year by year the hospital grew in favor with the public, as its good work became better known. With that also its needs increased, as the Sisters were without means. These were in a measure supplied by fairs, picnics, concerts, and by collections made by the Sisters themselves.

Bishop Gilmour published a letter of appeal to the Catholics of Cleveland, in the *Catholic Universe*, under date of June 21, 1888. Following are a few extracts taken from the letter: "About three years ago . . . we called upon the Sisters of St. Francis to organize a new hospital, to be devoted entirely to the care of the sick poor. . . . These Sisters of St. Francis devote themselves solely to the work of the hospital. . . . The hospital will depend entirely on public charity, collected by the Sisters, and on such help as may be otherwise given. . . . So far, with the cramped and narrow limits of the present house, the work has been begun; but lots must be bought and buildings put up. At present we will begin with the purchase of suitable lots. . . . A fair will be held in August, under the management of the Catholic Central Association, representing the entire Catholic body of Cleveland. The money raised at this fair will be devoted to the purchase of lots. Efforts later on will be made for the erection of buildings. . . . The work and the fair are most earnestly recommended to the kind care and generous charity of all."

In 1891 the Sisters bought a number of lots adjoining their hospital. Two frame buildings on the lots were connected with the hospital. This purchase and the remodeling of the buildings cost \$19,000. The enlargement of the hospital afforded considerable additional room, and obviated for a time the necessity of erecting a large building. This however became a necessity in 1896, so crowded had the hospital become. In September of that year Bishop Horstmann authorized the Sisters to erect the north wing of the permanent hospital. It was commenced in October following, and was opened for the reception of patients on October 4, 1897. Private rooms, seventeen in number, for pay patients, were tastily furnished by a number of benefactors and benevolent societies. The new hospital is fitted throughout with modern improvements. It is equipped with a fine operating room, which is well ventilated and lighted, and has all the appliances and facilities for surgical work of any kind. The wards in this building are provided with every convenience for the care of patients. The handsome three-story brick structure cost upwards of \$41,000, and now gives the hospital a capacity of 160 beds. Thirty-three Sisters are in charge. At present (1900) Sister Leonarda contemplates the erection of the main building and south wing of the permanent hospital, and hopes to have her expectations realized within the next two years. She has been in charge of the hospital since its opening, and has managed its affairs with great success. The hospital, as it now stands, represents a value of at least \$75,000—mainly the result of donations from its host of generous friends in Cleveland, without creed or class distinction.



ST. JOHN'S HOSPITAL, CLEVELAND.

The hospital is owned by the Franciscan Sisters, whose Motherhouse is at Lafayette, Ind., and who own and control a number of similar institutions throughout the western part of the country.

Among the special and most generous benefactors, past and present, of St. Alexis' Hospital, the following deserve special mention: Mr. and Mrs. Henry Krainer, Mr. and Mrs. Frank Buettner, Mr. and Mrs. Henry Beckmann, Mr. Herman Beckmann, Mr. and Mrs. C. A. Grasselli, Mrs. Catharine Horstmann, Mr. and Mrs. L. A. Russell, the Circle of Mercy, and the Leonarda Society. To all these and their many other benefactors, including the past and present medical and surgical staffs of the hospital, the Sisters of St. Francis feel deeply grateful.

CLEVELAND.

ST. JOHN'S HOSPITAL.

This institution was the last public charity established in Cleveland by Bishop Gilmour. It is situated on Detroit street, and was intended by its founder to serve that part of the city known as the West Side.

The munificent donation of \$5,000 from the late Mr. W. J. Gordon, in 1890, made it possible for Bishop Gilmour to purchase the land necessary for the erection of the hospital, which he had in contemplation for nearly ten years before he died. Lack of means alone prevented him from putting his long cherished design into effect much sooner. The Bishop bought the site for the hospital in September, 1890, and at once had plans drawn for a large two-story frame structure with lofty basement, to serve as a temporary building for the care of the sick and maimed. In March, 1891, a few days before he left for Florida, he approved the architect's plans for the proposed hospital, little thinking that he was destined never to behold it, as in fact he did not, for he died a few weeks later at St. Augustine, Florida.

In the early spring of 1891 work was begun on the building, which, after unavoidable delays, was brought to completion, and opened to the public, on May 12, 1892. Bishop Horstmann dedicated it on that day to St. John of God, the special patron of hospitals. It was placed in charge of four Sisters of St. Francis, who belong to the same community as that in charge of St. Alexis' Hospital.

By degrees the hospital won favor with the people of the West Side, and now receives generous support. As the building was erected by means of borrowed money, the debt was for some years a considerable burden on the institution. But by prudent

management on the part of the Sisters, and generous support on the part of the public, Protestants and Catholics alike assisting, the large running expenses have been met and the debt considerably diminished.

St. John's Hospital is an imposing frame structure of attractive design and has pleasant, well ventilated wards and very neatly furnished rooms, with a capacity of sixty beds. These are nearly always filled, especially in that part of the building set aside for free patients, and for such as can pay in part for the care given them. The operating room is thoroughly modern in its outfit, and the surgical and medical work is inferior to none.

In 1899 a large lot, adjoining the hospital grounds to the east, was bought by Bishop Horstmann. The spacious frame residence on the lot was moved back from the street and annexed to the hospital and, entirely remodeled, was made part of the main building. It has a number of elegantly appointed rooms for private patients.

In accord with Bishop Gilmour's rule, that the title to all institutions in the diocese which are supported entirely, or in part, by public charity, should be held by the Bishop for the diocese, St. John's Hospital is diocesan property.*

The hospital was recently put in good repair and is now in excellent condition. The spacious grounds surrounding the building are also well kept. St. John's Hospital, as it is situated in an exclusively residence district, enjoys the advantage of a charming location, free from the smoke and dust and noise inseparable from city traffic. It is confidently hoped that in the near future the temporary building will be replaced by a permanent structure that will be a credit to Cleveland.

The following Sisters have filled the office of Superioress of St. John's Hospital since its opening: Sister Beatrice, from May, 1892, to February, 1894; Sister Hedwig, to 1896; Sister Donata, to 1898; and, since October, 1898, Sister Agatha. Sixteen Sisters have charge of the patients.

The Sisters have reason to be grateful to the benefactors of the hospital, past and present, to the various parishes and societies connected with the churches on the West Side, and to Bishop Horstmann and his venerable mother, now deceased, for specially large donations; also to the medical and surgical staffs for their uniform kindness and unremitting care and attention to the patients of the hospital—all important factors in the success it has so far achieved.

*The title to the following institutions in the diocese is held by the Bishop of Cleveland: St. Mary's Theological Seminary, Charity Hospital, St. John's Hospital, St. Vincent's Asylum, St. Ann's Asylum, Cleveland; St. Louis' Asylum, Louisville; and St. Vincent's Asylum, Toledo. All the other institutions in the diocese are owned by the religious orders or sisterhoods who have charge of them. As civil corporations, they hold title under the laws of Ohio. See also page 131 of this volume.

LORAIN.

ST. JOSEPH'S HOSPITAL.

The late Rev. Joseph L. Bihn was the founder of St. Joseph's Hospital. It is a two-story frame structure, 70 by 100 feet, with broad verandas, and was formerly a Sanitarium. Father Bihn bought the building in February, 1892, and at once had it remodeled for the purposes of an orphan asylum, and as a home for aged people, able and willing to pay their board. The institution was opened in the fall of 1892, and placed in charge of three Franciscan Sisters, members of the community Father Bihn established at Tiffin. Two years later he closed the asylum and utilized a large part of the building as a hospital, for the care and treatment of patients, mostly accident cases, from the Steel plant and ship yards located at Lorain. This venture proved successful, as the number of patients steadily increased.

The hospital is in a flourishing condition, and has fully realized the expectations of its founder and the Sisters who now own and control it. It has also the good will of all the citizens of Lorain, and thus far has been self-supporting. Sister Ludmilla was the first Superioress. She was succeeded in July, 1894, by Sister Seraphin, who since then has been in charge of the hospital.

TOLEDO.

ST. VINCENT'S HOSPITAL.

In the face of many obstacles and great financial embarrassment this institution was commenced in March, 1875, by the Sisters of Charity (Grey Nuns) of Montreal, under the direction of Mother M. Deschamps, then local Superioress of St. Vincent's Asylum, Toledo. About half of the present large buildings was completed in May, 1876. It was opened for the reception of patients, July 19, 1876. The fine site fronting on Cherry street, next to St. Vincent's Asylum, in one of the most desirable sections of Toledo, had been bought by the Sisters ten years previous. The land was bought and the buildings erected with borrowed money, procured at an exorbitant rate of interest. The debt at the time the hospital was opened amounted to nearly \$50,000. It was a very heavy burden on the institution for many years, but is now considerably reduced, and the interest charged is moderate. Steadily the hospital and its devoted Sisters gained favor with the public, though for a long time the contrary feeling existed on the part of many non-Catholics.

In 1890 the hospital was enlarged to its present size, and many improvements were added from time to time, so that now it is fully equipped with all modern surgical and medical appliances. Its wards are large and cheerful, and its private rooms are fitted up in excellent taste. The same is to be said also of the reception rooms, offices, pharmacy, etc.

In 1897 a training school for nurses was established and in the short time of its existence excellent results have been obtained. At present twenty Sisters and ten nurses have charge of the patients. The medical and surgical staffs are composed of some of Toledo's best physicians and surgeons.

The hospital has long since passed the experimental stage and the dark days of financial distress are no more. It is now in a prosperous condition and bids fair to continue so, its good work increasing with the growth of busy, bustling Toledo.

The Jesuit Fathers attend faithfully to the spiritual interests of the hospital and have done so for many years.

The office of local Superioress was filled by the following Sisters, since the opening of the hospital in 1876: Mother M. Deschamps, Sisters O'Donoghue, Filiatreault, Ried, Fernand, Peltier, Tasse, Malard, and again, since August, 1899, Sister Tasse, who is now in charge.

The hospital is indebted to its many benefactors, whose names are legion. Among the most noted were Denis Coghlin, B. Meilink and H. P. L. Machen, and the St. Vincent's Hospital Aid Society. The narrow limits of this sketch forbid a more extended list to be given. But to each and all who ever favored the hospital by financial or moral support the Sisters of Charity extend heartfelt thanks, with the daily prayer that the Good Samaritan may repay them an hundredfold for their benefactions.

ASYLUMS, HOMES, ETC.

CLEVELAND.

ST. ANN'S INFANT ASYLUM AND MATERNITY HOME.

These two institutions are in charge of the Sisters of Charity of St. Augustine. Both are now in the same building on Marion street, immediately east of Charity Hospital, but this arrangement is only temporary. As appears from the titles, they have two distinct objects—to provide a home and a mother's care for abandoned infants, and to show mercy and give the shelter of



ST. ANN'S INFANT ASYLUM (1900), CLEVELAND.

privacy to a certain class of unfortunate women. Later on, when means are available, there will be a separate place for each object now provided for under one roof. Married women will also be received, as a few are now, previous to confinement.

Bishop Gilmour is the founder of these worthy and beneficent institutions. The first buildings used were two rented frame houses on Garden street (now Central avenue), near Charity Hospital. They were opened in March, 1873. The present building was erected in 1874. It is a substantial three-story brick structure, 45 feet wide by 75 feet long. The rooms and wards are high and well ventilated, and the entire building is heated by steam and lighted by gas. It has a capacity for 40 patients and 50 foundlings, and cost about \$20,000. The Very Rev. James Conlan, V.G., gave \$1,000, and a considerable amount was collected in the city and diocese of Cleveland, but a large part of the cost of the building and its outfit remained a debt on the institution for many years, but has long since been cancelled.

The asylum is supported in part by money received from patients able to pay for their care in the Maternity Home; and in part by collections in the diocese, to which is added a pro rata of the annual Orphans' Fair held in Cleveland.

About 150 is the average number of foundlings in the asylum, and about 100 patients in the Maternity Home, cared for each year. Many of the waifs were deposited at the door of the institution in baskets or other receptacles at night, and often in inclement weather, by unnatural or unfortunate mothers. They, as well as those born in the Maternity Home, receive the most tender care; but, in spite of all care, many of them die within a year or two after their birth. All are baptized when received, and a record is kept of them. For those surviving, homes are procured in private families, or when of proper age they are transferred to one of the orphan asylums. During the twenty-seven years, since the opening of the Foundling Asylum, thousands of infants have been saved from unnatural death, and hundreds have grown up, of whom many are now useful members of society.

In the Maternity Home the greatest secrecy is observed with regard to the identity of the unfortunates who come there to hide their shame under the mantle of charity. No one, not even the Sisters in charge, may ask for any information concerning them—their name, residence, family, antecedents; everything about them is kept a profound secret. No one need know who they are, for they are permitted to register under any name they choose. A censorious world may say, this is fostering crime; but no, it is the Saviour's own method: "Woman, neither will I condemn

thee. Go, and now sin no more." It saves many a poor victim of sin and shame from the scorn of a pitiless world, and keeps the escutcheon of family honor untarnished.

The following Sisters have consecutively filled the responsible office of Superioress of the institution since its opening: Sisters Mary, Rose, Martha, Gertrude, Charles, Aloysius, Thomas, and since September, 1895, Sister Peter. In their grand work of charity in behalf of the waifs and of the unfortunate girls and women whom they shelter, they are nobly seconded by their Sisters in religion.

The Sisters owe and acknowledge a debt of gratitude to their many benefactors among the clergy and laity, to the Charity Hospital staff, and especially to Dr. Powell, who for many years has attended the children and patients gratuitously.

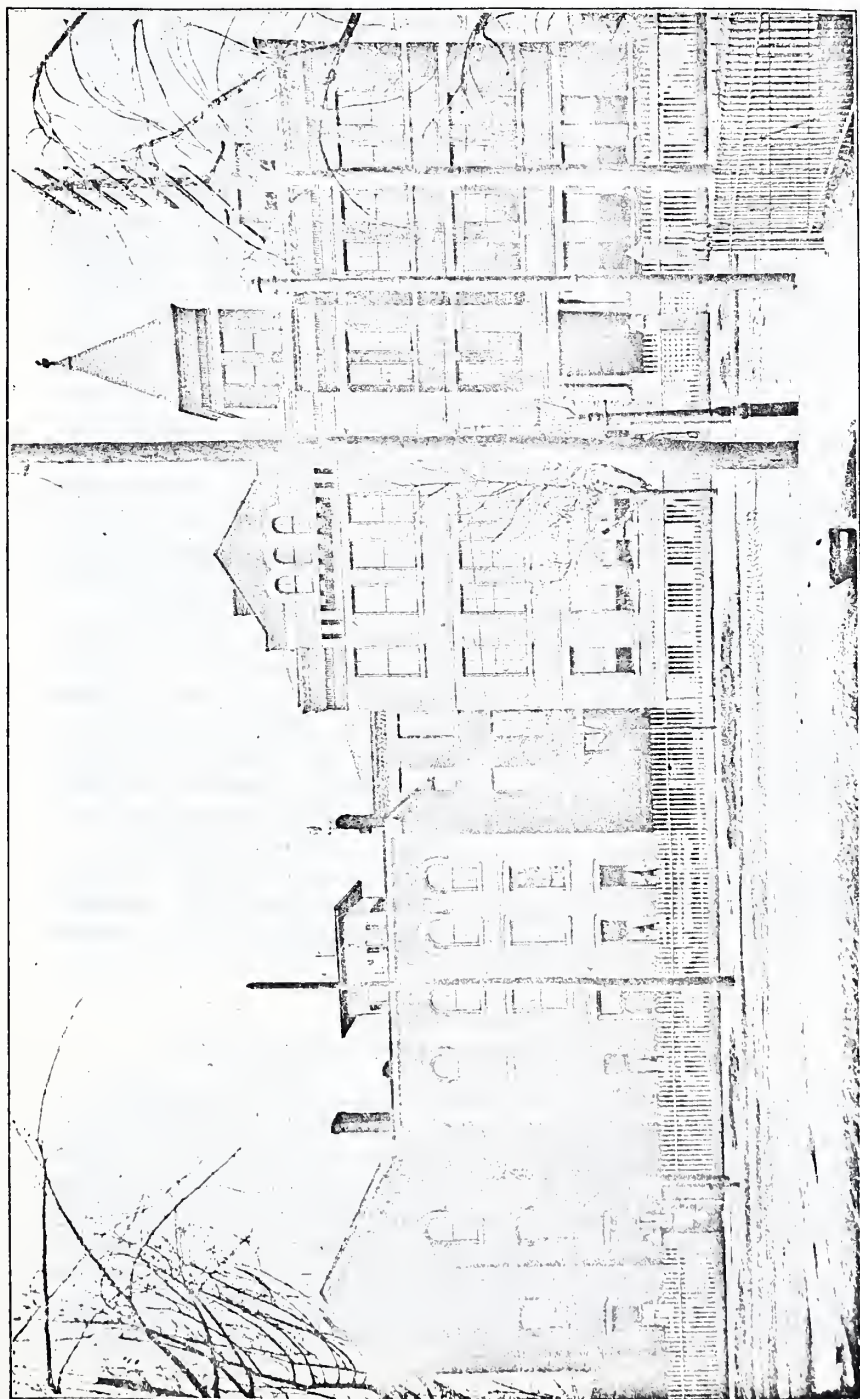
With the constant increase of population, there is a corresponding increase in the number of those who seek refuge in this institution. So great is the demand made upon the Sisters at present, that they will be forced to provide more accommodation soon. They hope to be able to secure larger and better quarters within a year or two.

The great city of Cleveland has never given a dollar towards the support of this institution of charity, but has allowed private charity to take care of the City's wards. Only within the last few years has it made provision out of the public funds for a similar institution, under its control.

CLEVELAND.

ST. MARY'S ASYLUM FOR ORPHAN GIRLS.

Bishop Rappe, justly called "Father of the Orphans," provided early in his Episcopal career for the homeless and fatherless wards of the diocese. The cholera of 1849 and 1850 left many an orphan, notably in Cleveland and Sandusky, where this terrible plague counted its victims by the hundred. The Bishop had no Sisterhood in his diocese to care for these helpless little ones. He therefore commissioned his Vicar General, the Very Rev. Louis De Goesbriand, to go to France, and enlist some one of the many Sisterhoods there to found two orphan asylums in Cleveland—one for boys, the other for girls. Father De Goesbriand's mission was successful, as his offer was accepted by the Sisters of Charity, at Boulogne, and by the Ladies of the Sacred Heart of Mary, at Paris. The latter agreed to found an asylum for orphan girls and sent Misses Pance, Ferec and Blehen to establish such an institution. On October 10, 1851, they arrived at Cleveland, where the Ursulines offered them hospitality. After some weeks Bishop



ST. JOSEPH'S ORPHAN ASYLUM (FOR GIRLS), CLEVELAND.

Rappe procured a small house on St. Clair street, near Bond, to serve as a temporary orphan asylum for girls. The first orphan was received on Christmas day, 1851. By the end of 1852 there were 25 orphans in charge of these good Sisters.

In the spring of 1853 Miss Pance inherited a considerable fortune. With it, and the financial aid sent from France, she bought two lots on Harmon street and commenced on it a permanent brick structure, to be known as St. Mary's Orphan Asylum. Miss Pance died, however, before the completion of the building. Her death was a severe blow to the little struggling community, which meanwhile was augmented by additional members from the Motherhouse in France. In October, 1853, the new asylum was opened, whereupon the building on St. Clair street was abandoned. At that time the community consisted of only six members, with twenty-six orphans to be cared for. This was also the parent community in this country of the Ladies of the Sacred Heart of Mary. They have asylums and other institutions now in many dioceses in the Eastern States and in Canada. In 1880 the principal or Motherhouse was located at Buffalo, but is now in New York City, since 1898.

In July, 1854, the community bought six additional lots on Harmon street, to be used as a play-ground for the children. The asylum was considerably enlarged and improved in 1861. For sanitary reasons the location of the asylum, however, proved unsatisfactory in time. Hence, in order to provide more healthful quarters, at least for the small children, they established St. Joseph's Asylum, in 1863, in what was then "in the country," but has long since become a part of the city.

St. Mary's Asylum continued to be used for the larger girls until October, 1894, when they, too, were removed to St. Joseph's Asylum. St. Mary's was then changed to a Home for working women, which purpose it has since served.

CLEVELAND.

ST. JOSEPH'S ASYLUM FOR ORPHAN GIRLS.

As stated in the previous sketch, this asylum was established in 1863, for the purpose of taking the younger children from St. Mary's Asylum out of the city, in order that they might have advantages of the pure country air. For this end the Ladies of the Sacred Heart of Mary purchased, in 1862, five acres of land on Woodland avenue, next to Woodland Cemetery—at that time on the eastern outskirts of the city, but long since a part of it. A large unfinished brick house was on the land. After it had been remodeled to suit the needs of an asylum, Miss Morgan was placed

in charge of it in the spring of 1863. At the same time twelve of the younger children were sent thither from St. Mary's. This was the beginning of the present flourishing orphanage, known as St. Joseph's Asylum, which, however, for many years, was dependent on St. Mary's (the Motherhouse) for food and all necessities.

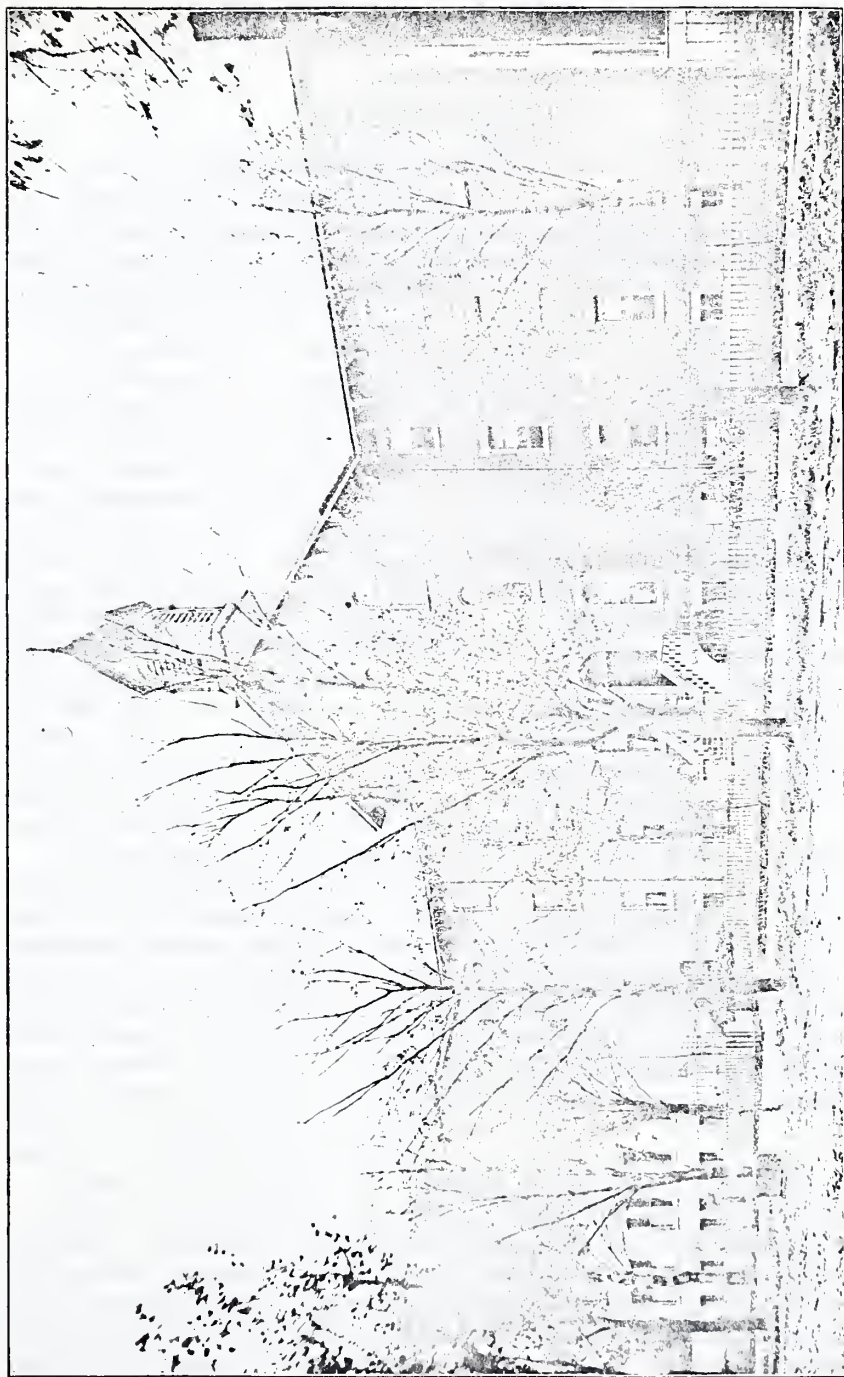
A beautiful grove of five acres, adjoining the property first purchased, was secured in 1864. The chapel now in use was built two years later. In it were held the first services for Holy Family, Holy Trinity and St. Elizabeth's parishes, until they built their own churches.

In 1879 a three-story brick addition was made to the original building to accommodate the rapidly increasing number of orphans. Part of the property belonging to St. Joseph's Asylum was sold in 1893, in order to raise funds for a second addition to the institution, which had become entirely too small for the number of inmates. The spacious addition—also a three-story brick structure—was begun in the early spring of 1894 and brought to completion before the close of the year. At Bishop Horstmann's suggestion all the children were then transferred from St. Mary's to St. Joseph's Asylum, which was then large enough to afford ample accommodation to all the orphans under the community's care.

St. Joseph's Asylum is supported, as was also St. Mary's in its day, by donations from the country districts in the diocese, by the annual fairs and collections held in Cleveland parishes for the orphans, and in part also by the earnings of the teaching members of the community. At present 38 Sisters have charge of 226 orphan girls, varying in age from 5 to 15 years. As soon as proper homes can be found for the children they are placed in them. While in the asylum they receive the best of care and an elementary education in the school conducted in the asylum. The larger girls are also taught all the womanly accomplishments necessary to make them useful members of society.

For many years the Ladies of the Sacred Heart of Mary had charge of the parish schools in Louisville, Sandusky, Canton, Youngstown, and elsewhere in the diocese, as also in a number of schools in Cleveland. Gradually they were obliged to give them up for want of sufficient teachers and help in schools and institutions of which the community had charge, or had established in other dioceses. The only school taught by them at present in the diocese is that of the Holy Name parish, Cleveland.

The office of Superioress of the community, in Cleveland, was filled by the following: Misses Pance, Ferec, Le Masson, Hogan, Hoyt, and, at present, Miss Laurent.



ST. VINCENT'S ORPHAN ASYLUM, CLEVELAND.

CLEVELAND.

ST. VINCENT'S ASYLUM FOR ORPHAN BOYS.

Bishop Rappe realized early in his episcopal career the necessity of providing for the many helpless and homeless orphans in his diocese. When he came to Cleveland in 1847 there was neither an orphan asylum, nor a Sisterhood trained to take charge of such an institution of charity.

The solution of this difficult problem on the part of the Bishop to provide a refuge for his helpless wards, will be found in the sketch of St. Mary's Asylum, Cleveland.* With the Ladies of the Sacred Heart of Mary, who accepted the Bishop's invitation, to found an asylum for orphan girls, came also, from France, two Sisters of Charity and two Novices to found an asylum for orphan boys, and eventually also a hospital. Their names were Sisters Bernardine and Frances, and those of the Novices, Miss Louise Brulon and Miss Cornelié Muselet. They arrived at Cleveland on October 11, 1851, and were received as guests at the Ursuline Convent, then on Euclid avenue, where they remained for some time. There they also met Miss Catharine Bissonette, at that time an Ursuline Novice, and later known as Mother Ursula. She was a native of La Prairie, Sandusky county, where she was born in 1816. During the cholera epidemic at and near Sandusky, in 1849 and 1850, she proved herself a heroine in caring for the patients, and later for their orphaned offspring.

Shortly after the arrival of the Sisters, from France, Bishop Rappe bought eight acres of ground at the intersection of Monroe and Willet streets, then some distance from the city limits. By a judicious contract with the Cleveland and Columbus railroad company he realized enough from the sale of sand and gravel to pay for the land. Upon these grounds the Bishop erected a one-story brick structure, 32 by 117 feet. On August 11, 1852, the Sisters were installed in the new building—the beginning of the present St. Vincent's Asylum. Part of the building served for a short time as a hospital (St. Joseph's) but, for want of support and patients, it soon proved a failure.

Sisters Bernardine and Frances found their health much impaired by the change of climate, and difficult as well to acquire a sufficient knowledge of English to deal with their responsible charge. With Bishop Rappe's approval they therefore severed their connection with the asylum in 1853 and returned to their native France, leaving the two Novices, who had come with them, to continue the work. For a few months these

*Page 755, this volume.

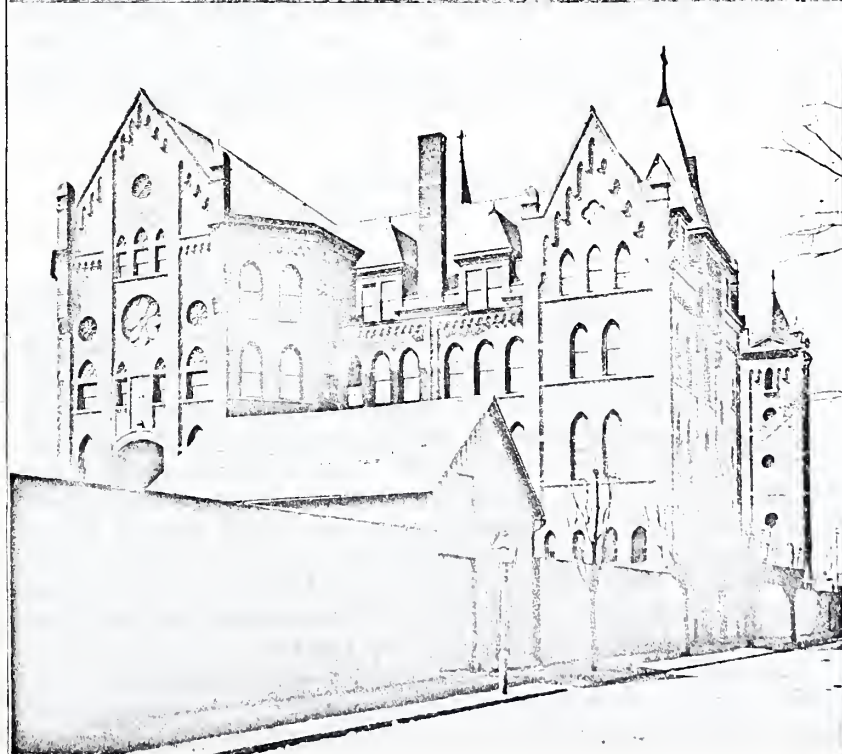
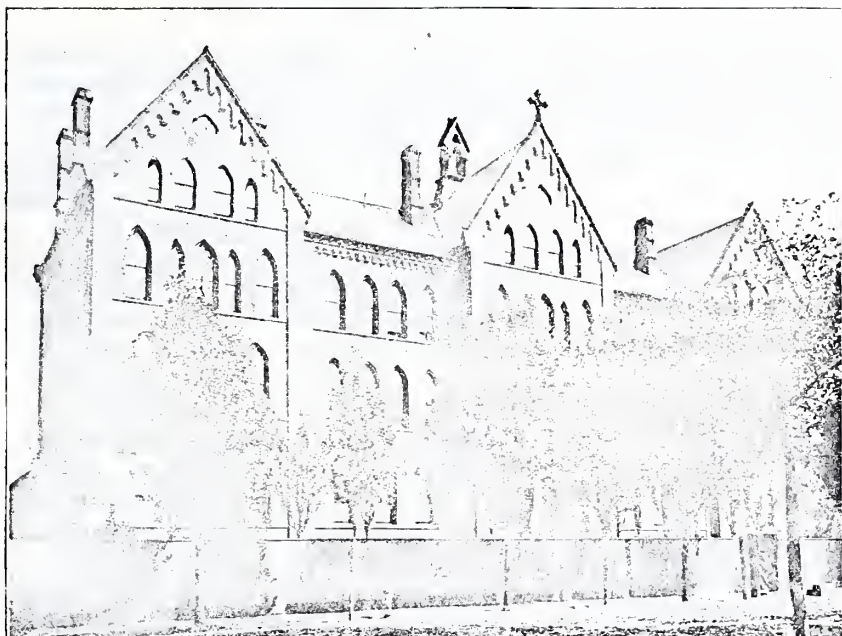
were placed in temporary charge of Mother des Seraphines, an Ursuline. She returned to her convent on the installation of Mother Ursula (Catharine Bissonette, above mentioned) as the first Superioress of the asylum. The efforts of the little community, consisting of the Superioress, the two Novices from France and a postulant, were devoted entirely to the orphan boys under their charge. The number of inmates increased so rapidly that it was found necessary to enlarge the asylum considerably. This was done in 1859, by the erection of the present main building and west wing. Again, and for the same reason, the building had to be enlarged in 1865, when it was completed according to the original design. Two years later the present chapel also was enlarged and its interior neatly furnished.

With the growth of the city and diocese the number of orphan boys seeking or needing the shelter of the asylum also increased; and again provision had to be made for the additional number. Bishop Gilmour came to the rescue in this emergency, in November, 1883, by placing at the disposal of the Sisters and fifty of their wards a large building at Louisville, Stark county, formerly used as a college, and later as an academy. This, and the subsequent transfer of some of the orphans to Louisville, gave relief to St. Vincent's Orphan Asylum for a time. However, between 1895 and 1900, the number of orphans increased so largely that the asylum again became overcrowded and forced its enlargement a third time. In 1897 a three-story addition of brick was built at a cost of about \$13,000; that which was built in 1865 cost \$25,000. The new structure forms the east wing of the asylum and has all the modern conveniences. It serves as the residence of the thirty Sisters in charge, and contains the refectory, reception rooms, etc. Thus the main building and west wing are devoted exclusively to the use of the orphans, and, besides the chapel, contain class rooms, dormitories and refectories.

A two-story brick building, containing the laundry and a boiler house to supply steam heat for the entire building, was erected in 1900, at a cost of \$14,000. With these improvements St. Vincent's Asylum has now all the modern requirements, and ample accommodations for at least some years to come.

Up to 1892 the Mother Superior of the Sisters of Charity was also in charge of the asylum. Beginning, however, with 1892, a local Superioress was appointed, which office has been filled since then by the following members of the community: Sisters Mary John, Amadeus, and Gertrude. The last mentioned Sister is now in charge, assisted by thirty Sisters, who care for 225 orphan boys.

Upwards of 13,000 children have found shelter at St. Vincent's since its foundation. Many of the former inmates are now useful



GOOD SHEPHERD CONVENT (Front and Rear Views), CLEVELAND.

citizens, and some of them have been prosperous in business and prominent in public affairs. And all of them, whatever their lot, recall with pleasure the memory of these good Sisters, who became mothers to them for God's sake, and made them a home in their childhood—the only one of which many of them have any recollection.

The expense connected with this work of charity amounts to about \$10,000 annually. It is generously supported by the diocese, chiefly by the annual orphans' fairs in Cleveland, and by collection of produce and money by the Sisters themselves among the ever generous farmers and townspeople throughout the diocese.

In 1895, at the suggestion of Bishop Horstmann, the Sisters started the publication of a paper in behalf of St. Vincent's Asylum; it is known as "St. Vincent's Union." The revenue derived from it has been and is now a considerable help in meeting the large expense of the institution.

St. Vincent's Asylum is in a flourishing condition and has a grand record that stands to the credit of the Sisters who have faithfully discharged the trust reposed in them—to be mothers to the orphans. They have also been nobly seconded by the benefactors of the asylum among the clergy and the laity, to all of whom they feel deeply indebted, and for whom the daily prayers of the orphans ascend to the Father of orphans.

CLEVELAND.

HOUSE AND CONVENT OF THE GOOD SHEPHERD.

The Sisters of the Good Shepherd were invited by Bishop Rappe, in 1869, to open a House of Refuge and Reformation for fallen women and wayward girls. Four Sisters arrived in Cleveland, July 19, 1869, from the Provincial House of their Order in Cincinnati and were guests at the Ursuline Convent for a short time, until they took possession of the house given them by the Bishop as their temporary abode. It was a two-story frame building on Lake street, a short distance east of St. Mary's Seminary. Some kind friends, among them Messrs. H. Kramer, R. E. Mix, and S. Hogan, gave them some furniture and provisions and solicited more for the new establishment, which was opened a few weeks after the arrival of the Sisters in Cleveland. In February, 1870, Bishop Rappe deeded to the Sisters a large plot of land at the corner of Sterling avenue and Sibley street, the site now occupied by the institution. The foundation of the present main building was commenced in October, 1870. By degrees, as means became available, the work on the foundation and basement was continued

until the spring of 1874. On May 31, of that year, Bishop Gilmour laid the cornerstone. He also donated \$1,000 towards the erection of the building. In the absence of Bishop Gilmour, then ill in Europe, it was dedicated on June 21, 1875, by Bishop Fitzgerald of Little Rock. Exclusive of the stone, which was donated, it cost about \$40,000. Of this sum Mr. W. J. Gordon, always a generous benefactor of the institution, though not a Catholic, paid \$5,500. Nearly \$10,000 were raised by means of fairs, concerts and lectures; the balance remained a debt for some years. Repairs and needed changes in the building necessitated an outlay of about \$4,000 in 1880.

The departments for the Magdalens and for the Preservation Class filling up so rapidly, it became quite evident that before another decade of years large additions would have to be built, which would occupy much of the space used as recreation grounds by the Sisters and their wards. Realizing this fact, the Sisters were anxious to enlarge their enclosure by the purchase of additional ground. This they did in 1885 by securing, at a cost of \$11,000, the four adjoining lots, but not without encountering much opposition on the part of the owners who refused to sell to a Catholic institution.

In 1887 the Sisters sold the lots they owned on Lake street for the sum of \$7,500 and with the proceeds of the sale reduced that much of their debt.

In 1892 plans were drawn and accepted for a brick building. It was commenced in the spring of 1893 and brought to completion in May, 1895. On the 8th day of that month the building and the very handsome chapel in it were blessed by Bishop Horstmann. The building cost \$58,000, about half of which sum remained a debt for a number of years. The balance was paid out of the savings of the institution, supplemented by a bequest of \$5,000 from the estate of Mr. W. J. Gordon, and donations from friends. The latter also paid for the beautiful stained glass windows and handsome furnishings in the chapel.

The new building is a four-story brick structure, and in architecture harmonizes with that erected in 1870. Its length is 150 feet and its width 30 feet. The kitchen is in the basement, the refectory on the first floor, the chapel on the second, the Sisters' choir and infirmary on the third, and the apartments for the Magdalens on the fourth floor. Together with the erection of this building, the four-story brick structure on the northeast end of the grounds was erected for the Preservation Class. It extends 65 feet, to Sibley street, and contains the refectory, laundry, classrooms, parlors, infirmary and dormitories. The latter building replaced a poorly constructed and badly arranged frame house

which was part of the first Home on Lake street, whence it had been moved to Sibley street in 1875. The improvements and additions made between 1893 and 1897 cost upwards of \$30,000. All the buildings are now heated by steam, have the modern conveniences and provide a comfortable abode for the inmates.

The Sisters, by their maternal interest, endeavor as much as possible to make the inmates cheerful and contented, and to render their surroundings as homelike as practicable. There is no specific time for remaining in the institution, but it is not advisable to admit one for a period too brief to accomplish any lasting results in the way of reform. When any desire to remain during life they may do so, and many are found who do—unwilling to expose themselves to danger again.

The Magdalens are a religious community who occupy part of the building, but entirely separated from the rest, and are under the immediate direction of the Sisters of the Good Shepherd. They are cloistered and observe the rules of the Carmelites with some mitigations. The Community of Magdalens is not composed exclusively of reformed penitents, as some persons, admiring their seclusion, enter it from choice.

The Sisters of the Good Shepherd have charge also of an industrial school called the School of Preservation, into which none but innocent children are admitted. Many of these little ones are orphans, at least motherless, and also children of neglectful parents. These are solely dependent on the care of the Sisters. Again there are amongst them children of respectable widows, who have to earn their livelihood and, in order to do so, place their little ones in the safe keeping of the Religious. In this department the children specially cared for by the Sisters remain until they arrive at a mature age and are capable of earning their own living, when suitable provision is made for them.

Many members of the Penitent Class have been sent to the institution by the police and probate judges in Cleveland, yet thus far the City of Cleveland has never given a dollar towards their support, but has left the performance of that duty to the Sisters and private charity.

The several departments are entirely separate, having no communication, one with the other, neither in dining-room, recreation grounds, nor even in the chapel. Different days for visiting are also assigned to each.

Various industries, such as plain and fancy sewing, embroidery, knitting, etc., are carried on, it being the aim of the Sisters to make the institution self-sustaining, which it is to a considerable extent.

At the close of 1900 there were in the institution 30 Professed

Sisters, 33 Magdalens, 130 penitents and 65 children in the Preservation Class.

For upwards of thirty years the Very Rev. N. A. Moes, D.D., has been Spiritual Director of the institution, and has at all times taken a fatherly interest in its welfare. The Franciscan Fathers have also during that long period filled the office of chaplain.

Following is a list of the Mothers Superior: Mother M. Alphonsus, 1869-80; Mother M. St. John Baptist, 1880 to 1898, and since July, 1898, Mother M. Agnes.

CLEVELAND.

LITTLE SISTERS' HOME FOR AGED POOR.

The Sisterhood known as the "Little Sisters of the Poor," was founded in Brittany, France, by the Rev. August Le Pailleur, a priest of the diocese of Rennes. It has for its object the care of the aged poor, to give a home to old and destitute persons of both sexes, without distinction of birth or creed.

The Little Sisters of the Poor were invited by Bishop Rappe to the diocese of Cleveland, in 1869. They arrived in May, 1870, without a dollar to carry on their grand work of charity, and opened a Home in a frame building on Erie street, near the Cathedral.

In 1871 they bought several lots fronting on Perry street, between Creighton and Hazen streets—part of the present location. The interior of the commodious brick building on the property was changed to suit the wants of the community. The number of applicants increased so rapidly that the erection of another building soon became a necessity. Lack of means, however, prevented the Sisters from beginning the new brick building until June, 1877. It was finished in February, 1878, and at once occupied by the aged wards of the Sisters. Its dimensions were 55 feet by 40 feet; its height, three stories, and its cost \$17,000. To provide additional room for its constantly increasing number of inmates the institution was thrice enlarged since 1878, viz.: in 1890, 1897 and 1899. The first addition included the present large chapel, and cost \$35,000. The total amount expended on the buildings approximate \$60,000. All of this large sum, besides the support of the institution, was raised by contributions collected by the Sisters from the citizens of Cleveland, irrespective of creed or nationality. Many of the non-Catholics have been the most generous supporters of the Home. Among them were the late W. J. Gordon, J. H. Wade, H. Chisholm, J. B. Perkins and J. Huntington, each of whom gave large sums, not only to the Little Sisters, but to the Sisters of the Good Shepherd as well. The

Little Sisters of the Poor own the Home, its site covering half a block and all the property on the east side of Perry street, between Hazen and Creighton streets. Even from a temporal point of view the work of the Sisters has been remarkably successful.

In the Home are found representatives of various nationalities, languages, creeds and occupations. Although Catholics predominate, not the slightest discrimination is made on account of religion. The loving, tender care of the Sisters wins the hearts and removes the prejudices of their charges. Poor men and women whose homes have been broken up by dissipation or misfortune find a permanent abode with those almoners of God's charity. The institution is a model, well managed home. Everything from basement to garret is as clean and as cheerful as can be made.

The sympathy which was manifested for the Little Sisters on their arrival in Cleveland, far from diminishing, has kept pace with the steady development of their work. The better they are known the more they are loved and appreciated by the generous people of the community whose liberality enables them to provide for the daily wants of their old and helpless proteges. Every day Sisters go forth with their wagon and call at the various hotels, restaurants and private houses, where they are allowed to apply, collecting cold victuals, old clothing, etc., all of which are turned to good use for the benefit of the aged inmates of the Home.

The religious services of the house are conducted by the Franciscan Fathers. Attendance is entirely voluntary, no inmates being obliged to participate against their will. At present there are 210 aged poor in the Home, and cared for by fifteen Sisters, who are aided by those of their wards able to do so.

CLEVELAND.

ST. MARY'S HOME.

St. Mary's Home for Working Women was opened on Harmon street by the Ladies of the Sacred Heart of Mary, in March, 1895. The building was known formerly as St. Mary's Orphan Asylum. In October, 1894, the orphans were removed to St. Joseph's Orphan Asylum, on Woodland avenue.

Cleveland possessed no Catholic Home for young women, and the want of such a place had long been felt. After the removal of the orphans, the house on Harmon street was completely renovated and remodeled inside, so as to be suitable for its new purpose—a pleasant, comfortable home for young women working in stores and offices, and for those out of employment. No sooner was the Home opened than many applicants presented themselves for admission; 118 were admitted during the first year.

Miss Ann Hogan managed the affairs of the Home with success and zeal, until March, 1896, when she was called to her eternal reward. She was succeeded by Miss Teresa Metzger, who now has charge of the institution. The number of inmates averages from 25 to 30. A Franciscan Father is the chaplain and attends to the spiritual wants of the Home.

The moderate sum of \$3 per week is charged to those occupying a private room, and \$2.50 per week to those preferring the dormitories.

The ladies in charge of the Home make up altar linen, surplices and cassocks. They also make altar breads and wash church linen. The proceeds from their labor and the sums paid by the boarders are the only means of support possessed by the institution. Frequently it happens that the boarders are unable to pay their dues, but charity will not allow their being deprived of shelter and food, thus rendering it very difficult at times to meet the expenses of the Home. Donations of money, provisions and house linen are always most gratefully received, but such gifts are rare.

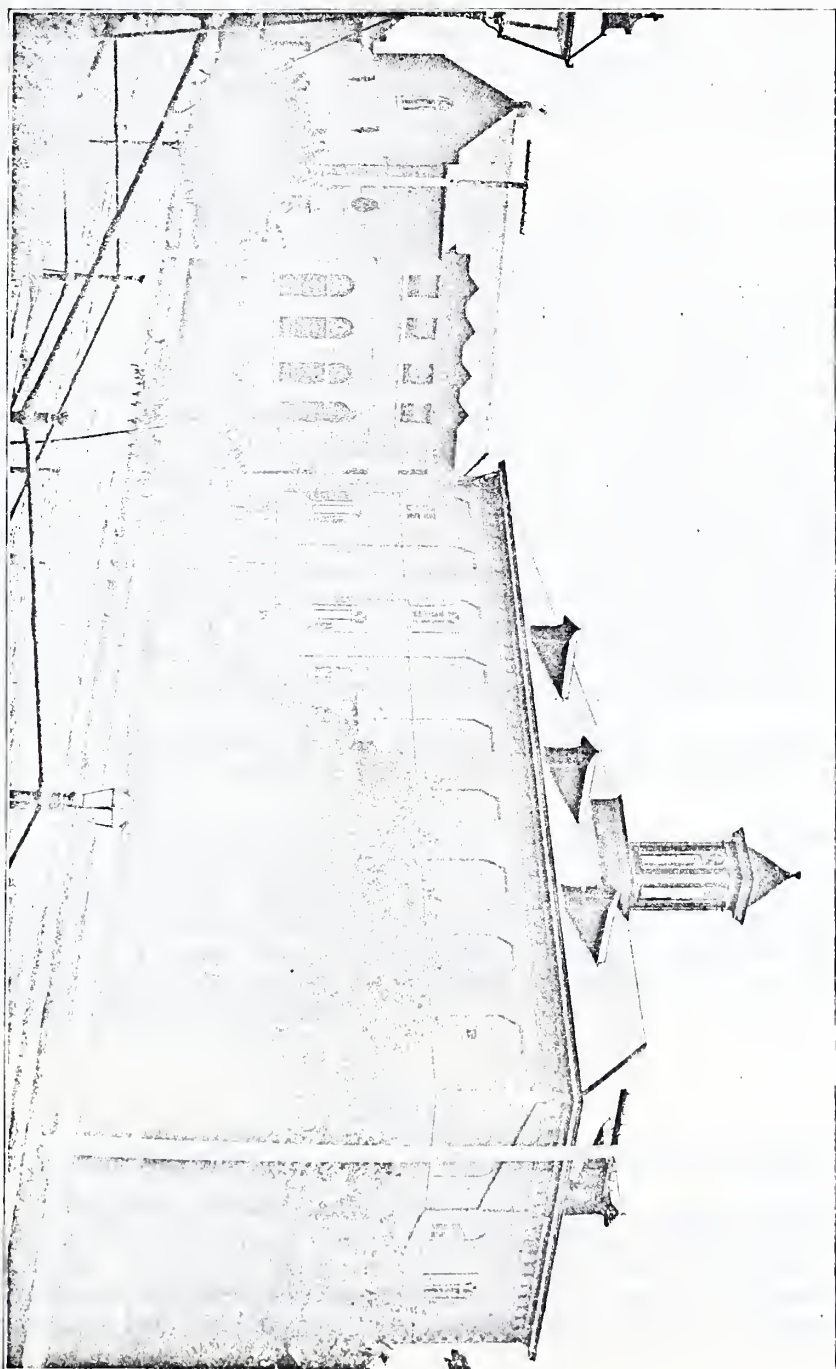
The Circle of Mercy has taken a kindly interest in the Home since its establishment, and has from time to time donated bedding and table linen, for all of which the ladies in charge of the Home, as also its inmates, are deeply grateful.

LOUISVILLE.

ST. LOUIS' ASYLUM FOR ORPHAN BOYS.

This institution was established by Bishop Gilmour in November, 1883, and placed in charge of the Sisters of Charity, of St. Augustine. The building was formerly known as St. Louis' College, and later as St. Joseph's Academy. It is practically a branch of St. Vincent's Asylum, Cleveland, whence it received its first complement of orphans, and to it are sent the younger orphans, who are housed at St. Vincent's only temporarily. On account of the original uses to which the building had been put, and the damage done to it during the few years it was unoccupied, it had to be remodeled and put in repair at a considerable expense, before it was even fairly fit for its new purpose. The expense was met in part by the diocese, and in part by the Rev. Louis Hoffer, pastor of Louisville, and by his parishioners. Until his death, November 1, 1897, Father Hoffer was a generous benefactor of the asylum, and at all times promoted its interests without sparing self. He also encouraged his congregation to contribute generously towards its support. He was the founder of the building, when

ST. LOUIS' ORPHAN ASYLUM, LOUISVILLE.



it was erected for college purposes, and twice saw its failure as an educational institution. Now, that it was changed by Bishop Gilmour into an asylum, he felt that the building had not been erected in vain. He therefore made every effort to make the new venture a success, which it became, to a degree very gratifying, before he passed to his eternal reward.

The building is a substantial two-story brick structure, 54 by 110 feet, and has an ample basement. On the first floor of the main building are the reception and class rooms, on the second the dormitories, and in the basement the kitchen and refectory. The asylum was fitted up with a steam-heating system in 1890. A brick building, 30 by 40 feet, was erected near the asylum the same year. It contains the boiler room, laundry and bakery, and cost about \$3,000. Previous to 1890 the asylum was unsatisfactorily heated by means of stoves. Since then its inmates have not been obliged to contend with the discomforts of cold blasts and a frigid temperature. Other improvements were added by degrees, so that now St. Louis' Asylum is in excellent condition and equal to any like institution. Besides receiving a pro rata share of the returns from the annual orphans' fair in Cleveland, it is generously supported by the people of Louisville, Canton and Massillon, as also by the faithful living in the south-eastern section of the diocese, which is annually visited by the Sisters. The number of orphans cared for annually by the Sisters is about 100.

In 1900 the present very neat chapel was built at a cost of about \$8,000, including its furnishings; it adjoins the asylum at the east end.

The following Sisters have filled the office of local Superioress: Sister M. Louis, from 1883 to 1886; Sister M. Amadeus, to 1890; Sister M. Patrick, to 1892; again, Sister M. Louis, to 1897; Sister M. Liguori, till her death, February 1, 1899; and Sister M. Thomas, who is at present in charge. The Rev. F. Senner, pastor of Louisville, faithfully attends to the spiritual interests of the institution.

TIFFIN.

ST. FRANCIS' ORPHAN ASYLUM AND HOME FOR THE AGED.

The above named institution, which serves a two-fold purpose, as its name indicates, was founded in 1867 by the Rev. Joseph L. Bihn. One year later, in June, 1868, he also established a Sisterhood, known as the Sisters of the Third Order of St. Francis, who have had full charge of the asylum and home since Father

Bihn's death, in August, 1893. The institution is located in the eastern suburbs of Tiffin, on a tract of excellent land comprising about 400 acres. The same buildings house the Sisters, aged people who pay for their own support, and orphan girls. About one mile from the main buildings, the orphan boys and a few Brothers of the Third Order of St. Francis are domiciled. The latter, with some hired help, manage the large farm which affords the main support of the community. Some of the boys are taught trades, such as shoe-making, blacksmithing, etc., and all are so trained as to be able to earn their livelihood when they leave the institution. In like manner the girls are taught housework, sewing, etc. The asylum is in theory and in fact an industrial school. All the orphans are given a common school education by the Sisters, and are instructed in their religious duties by the resident chaplain—at present the Rev. J. Eugster.

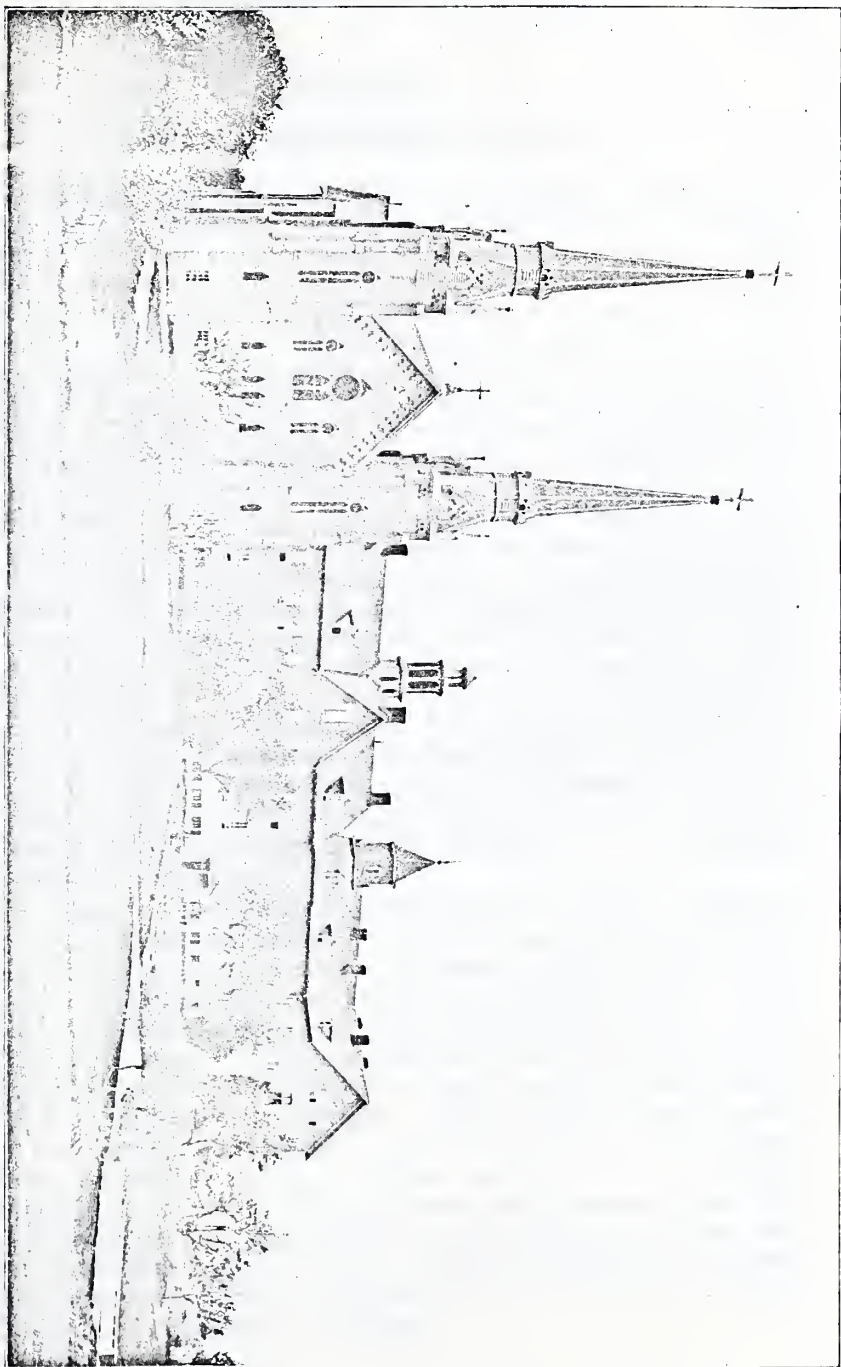
Father Bihn had the institution incorporated in 1869, under the title of "The Citizens' Hospital and Orphan Asylum." The first building was a two-story frame structure which stood on a 58 acre farm, bought by Father Bihn. This was the humble beginning of St. Francis' Institute. In founding it he was aided financially by Mr. John Greiveldinger, whose widowed daughter, Mrs. Elizabeth Schaefer, together with her two daughters, and her sister-in-law, united their entire possessions with Father Bihn's patrimony and savings, for the benefit of the asylum and home. These ladies became members of the Sisterhood. Mrs. Schaefer, as Sister Frances, was the Superioress of the community, till her death, November 18, 1893.

The frame building was replaced in 1871 by a large and imposing three-story brick structure, to which additions were built from time to time. It has now a frontage of nearly two hundred feet. At the east end of the main building stands the beautiful chapel (40 by 70 feet), of Gothic architecture. Tastily frescoed, furnished with a fine marble altar and stained glass windows, it is one of the prettiest chapels in the diocese. It was dedicated by Bishop Gilmour, June 1, 1881.

The Sisterhood now numbers 54 members, some of whom are engaged as teachers of parochial schools, others as nurses in St. Joseph's Hospital, at Lorain, but most of them are connected with the asylum and home. The present Superioress is Mother M. Clara, who has been in office since July, 1894.

The institution is self-supporting and now provides home comforts for 95 orphans and 50 aged people.

ST. FRANCIS' ORPHAN ASYLUM AND HOME FOR THE AGED, TIFFIN.



TOLEDO.

ST. VINCENT'S ORPHAN ASYLUM.

At the solicitation of the Rev. A. Campion, pastor of St. Francis' church, Toledo, and with the cordial approval of Bishop Rappe, St. Vincent's Asylum was established in October, 1855, by the Sisters of Charity, of Montreal, under whose management it has been ever since. The present building is a three-story brick structure, with basement. It was enlarged from time to time, as need required it. The building fronts on Cherry street and is located on a two-acre lot a short distance west of St. Vincent's Hospital. The early history of the asylum was one long continuous struggle for existence, its support being altogether dependent upon the Catholics of Toledo and the western part of the diocese, who were few in number, and poor. The first asylum was a rented frame house, and the accommodations for the Sisters and their orphan wards the most primitive. There they remained until May, 1856, when they secured a building on Erie street for their temporary abode. In August, 1858, the first part of the present asylum on Cherry street was ready for occupancy. The Sisters then had 47 orphans under their care. The building, as it then stood, had a frontage of 50 feet on Cherry street, and a depth of 40 feet. It was blessed by Bishop Rappe on the Sunday after the feast of the Assumption—the day the Sisters entered their new home. Part of the building—the third story—served as a temporary hospital, which was the beginning of the present flourishing St. Vincent's Hospital.

By degrees the financial condition of the asylum improved. As the institution and its grand work of charity in behalf of the orphans became better known, it gained in favor and received support. This has been its record for over forty years. The present building is of very plain architecture and is much the worse for wear. In fact a part of it was condemned by the building inspector of Toledo, some years ago, as being unsafe, and had to be put in good repair. The asylum was held by the Sisters as community property until December, 1900; it is now diocesan property.* There is great need of a new building, provided with the modern conveniences, and commensurate with the needs of such an institution. It is hoped that in the near future an orphan asylum will be erected, to replace the present unsatisfactory structure—a building that will be a credit to the large Catholic population of Toledo.

*See pages 131-132, this volume.

For many years the Sisters Superior in charge of St. Vincent's Hospital had also the management of the asylum. This was changed in 1900, when a local Superioress was appointed for the asylum. Sister Mary Louise Couture, at present in charge, is assisted in her responsible duties by 12 Sisters. There are now 125 orphans in the asylum, of whom 60 are girls.

TOLEDO.

LITTLE SISTERS' HOME FOR AGED POOR.

Under the direction of Bishop Gilmour the Little Sisters opened a home at Toledo, June, 1885, in a rented house at the corner of Front and Platt streets. The lack of even the ordinary conveniences in the house added greatly to the hardships and trials of the Sisters during the three years in which they occupied it. In 1887 they bought a tract of land on Starr avenue for \$6,000, and in the following year they built a large frame structure, at a cost of \$4,000; there were 40 aged people to occupy it when completed. In a very short time the building proved too small to accommodate the steadily increasing number of applicants. The Sisters therefore commenced, in 1893, the first section of a permanent home—a wing and part of the main building—and completed it in March, 1894, when it was opened for public use. It is a two-story brick structure of plain architecture, and cost \$20,000. A very neat chapel was added in 1897.

At present there are about 100 aged poor in the home, who are cared for by 13 Sisters. These have the good will of the citizens of Toledo, regardless of creed and nationality, and receive from them a generous support in behalf of their aged wards.

RELIGIOUS COMMUNITIES.

CLEVELAND.

FRANCISCAN MONASTERY.

The Franciscan Fathers of Teutopolis, Ill., established a monastery at Cleveland in 1868. They built a monastery and chapel of brick on a large plot of ground which they purchased at the corner of Chapel and Hazen streets. The cornerstone of the chapel was blessed by Bishop Rappe on October 12, 1869, a few weeks before his departure for Rome, to attend the Vatican Council. The chapel was consecrated, and the monastery blessed, by Bishop Toebe, of Covington, Ky., November 13, 1870. The monastery was enlarged in 1887 by an addition of 40 by 85 feet.

In 1892, with the approval of Bishop Horstmann, the Franciscan Fathers sold to St. Joseph's congregation, for the sum of \$12,000, the entire property fronting on Hazen street, and built their present large monastery fronting on Chapel street, immediately adjoining St. Joseph's church. This change of location had long been desired by the Fathers and has proved quite satisfactory to all concerned. The former monastery was at once remodeled into a parochial school and the chapel into a parish hall, each building serving most acceptably its new purpose. The new monastery was dedicated by Bishop Horstmann on June 13, 1893. It cost upwards of \$30,000 and is a model building of its kind.

The Franciscan Fathers who are not connected with St. Joseph's church attend various asylums and institutions as chaplains, besides giving occasional needed assistance to parish priests. At present nine Fathers, and six Brothers reside at the monastery—which has been the average number for some years past.

The following Franciscan Fathers have filled the office of Superior of the monastery since its foundation: The Rev. Capistran Zwing, 1868-71; Kilian Schlösser, to 1879, and again from 1882 to 1885; Eustace Brüggemann, from 1879 to 1882; Maximilian Neumann, 1885-88; Theodore Arentz, 1888-94, and 1895-97; Vincent Halbfas, 1894-95; and since August, 1897, the present Superior, Rev. Bernardine Weis.

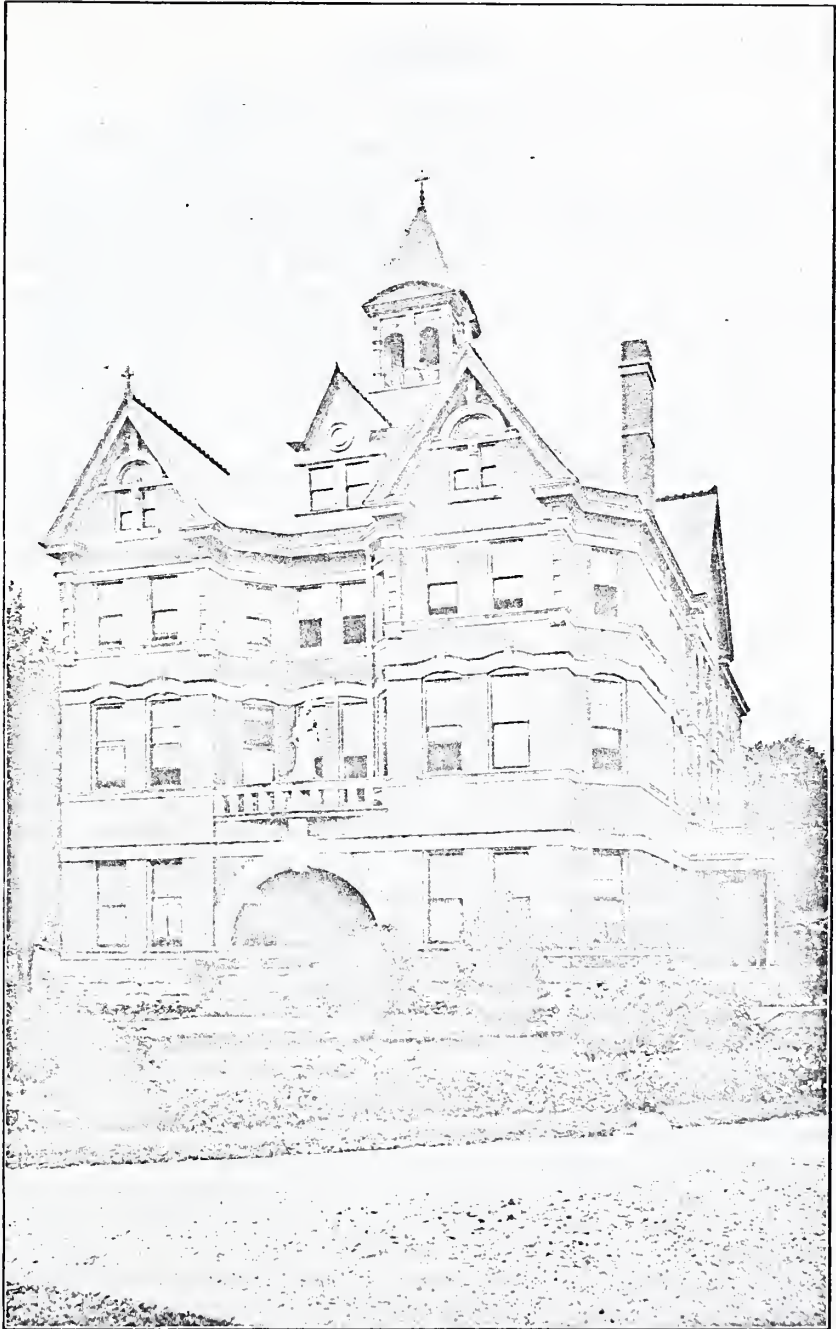
CLEVELAND.

CONVENT OF POOR CLARES.

In August, 1877, two members of the Poor Clares' Sisterhood, a contemplative order, established a convent in Cleveland. A short time before their arrival a former public school, with several lots, located at the corner of Broadway and McBride streets, had been bought for their use. The brick school was remodeled to serve its new purpose, and thus became the first convent of Poor Clares in the United States. They took possession of it on the day of its dedication, August 10, 1877. The little community grew steadily, even though its growth was slow, and soon had need of more ample accommodations. The location of the convent also proved unsatisfactory. The Rev. Kilian Schlösser, O. F. M., pastor of St. Joseph's church, had bought the first convent home for the Sisters, and was commissioned by his Provincial, in 1879, to secure another and more desirable location. This he did by the purchase of the present property on Perry street, north of St. Bridget's church, at a cost of \$10,500. Plans were drawn for a convent in strict accord with the rules of the Poor Clares, one feature being the cloisture, the observance of which is one of their vows. The building was commenced in the spring of 1881, and ready for occupancy in December of the same year. It is a three-story brick structure of severely plain architecture, and cost about \$10,000. Although the new convent afforded more room for the Sisters, they had not the means to properly fit it up, and were therefore forced for several years to continue using the old house which stood on the lots. In 1885 they made a number of changes in the new building for the better accommodation of the increasing membership of the community. This is now composed of twenty members. Four of the Sisters are not bound by the cloisture, and are therefore charged with the duty of soliciting alms for the support of the community.

The daughters of St. Clare lead a life of prayer and penance, and abstain from the use of meat, even in sickness. Their clothing also, in which poverty and austerity are patent, is for them a continual source of penance. A part of the day and night is employed in singing and reciting the Divine Office, while the rest of the day is spent in meditation, household duties, and in sewing for "outsiders." They always arise at midnight from their hard couch to go to the chapel, where they spend two hours in prayer and meditation. In their daily prayers they intercede for their many known and unknown benefactors.

The Sisters are very grateful to the Catholics of Cleveland for generous support, and for the many acts of kindness shown them, especially during the time they built their convent.



ST. AUGUSTINE'S CONVENT, LAKEWOOD

GLANDORF.

CONVENT OF SANGUINIST SISTERS.

This community, whose Motherhouse is at Maria Stein, Mercer county, O., is one of the three Sanguinist Sisterhoods in the diocese, and was established in the hamlet of Glandorf, in 1849. The first convent was built of hewn logs. On July 2, of that year, twenty Sisters took possession of their new home. This was replaced some years later by the present large brick structure, embracing two wings, one of which contains the handsome community chapel. The convent lands comprise about 120 acres and afford support to the Sisterhood.

Ever since the foundation the community has been steadily increasing and at present numbers 48 Sisters. Some of these have charge of the parish school nearby, whilst others, dividing their time between prayer and work, take turns in the Perpetual Adoration in their convent chapel, as prescribed by their rule.

LAKEWOOD.

THE SISTERS OF CHARITY, OF ST. AUGUSTINE.

In 1851 Bishop Rappe established a Sisterhood in Cleveland for the care of orphan boys and eventually to take charge of a hospital for the sick. He named the community "Sisters of Charity, of St. Augustine." St. Vincent's Asylum, on Monroe street was its home and mother house for thirty-eight years—until 1889. Within the asylum walls were housed the Sisters and their orphaned wards, and the novitiate of the community. Mother M. Ursula (known in the world as Catharine Bisonette*), was the first Superioress, from 1851 until her death, September 11, 1863. Of her it may be truly said that "she was a valiant woman." She was also a model Religious and left her impress for good on her Sisterhood. In the course of time the community as well as the orphans increased in numbers, so that the asylum became too crowded for the convenience and comfort of its two distinct classes of inmates. Bishop Gilmour saw this condition of things and felt that the Sisters should have a separate building for those first entering the religious life and in need of proper training; as also for those of the community who had spent their best years in the discharge of the arduous duties of their holy vocation and now deserving of merited rest in their declining years; that there should be a quiet retreat for them where they might be the better

*See page 60, this volume.

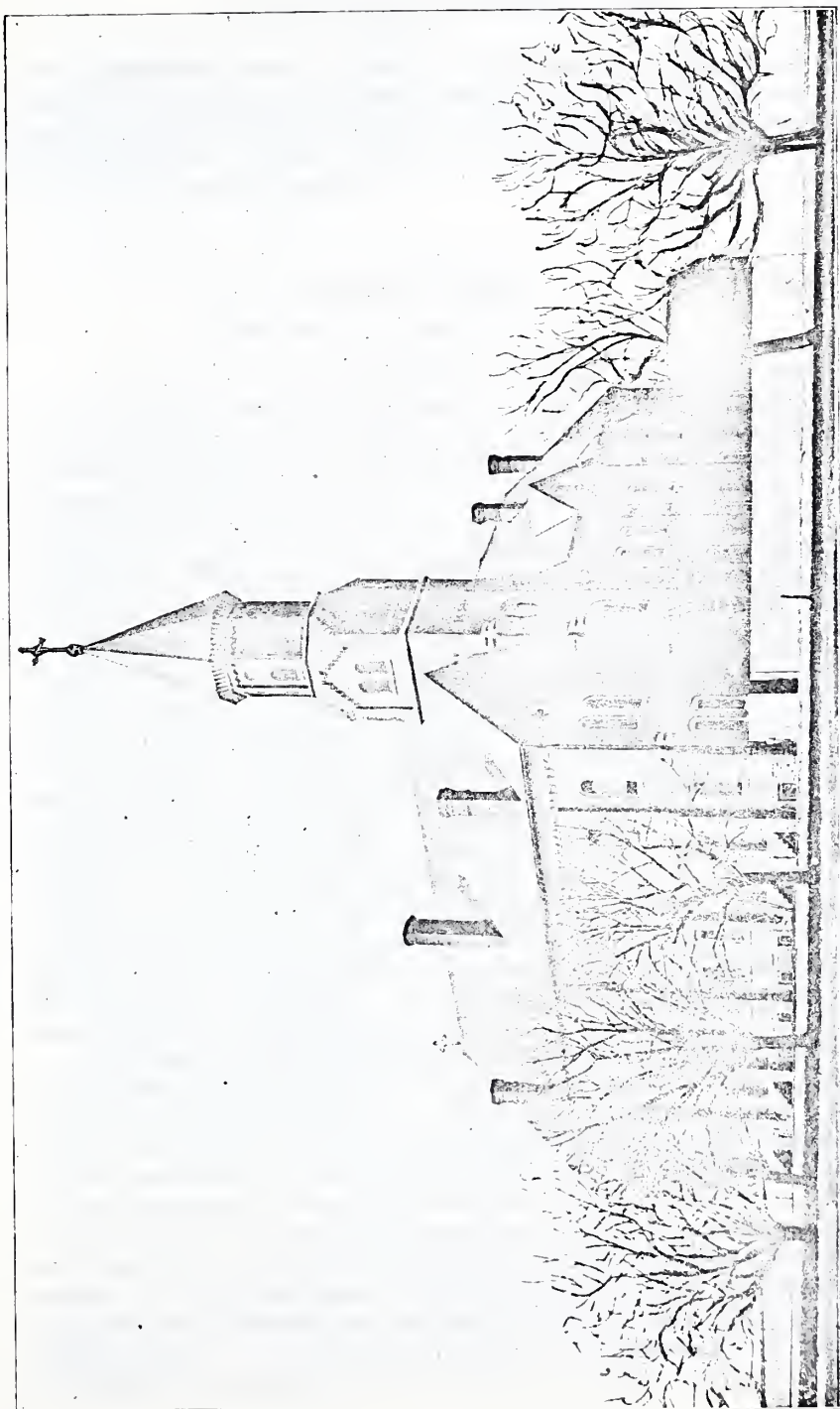
able to commune with their Divine Spouse preparatory to the final call. At first his well-meant plan was opposed, as the Sisters felt satisfied with the place that had been their convent home for so many years, and did not object to the noise and bustle of more than two hundred lusty-lunged orphan boys. Finally, however, better counsel prevailed, with the result that a place away from the busy scenes of city life was discussed, and finally secured by the purchase, in June, 1885, of an admirably located ten-acre tract of land, in the hamlet of Lakewood, about five miles from the Public Square in Cleveland. It borders on the southern shore of Lake Erie and fronts on Lake avenue. The property was the country villa of Mr. Alexander Gunn, who had not spared either money or labor to make it a veritable Eden-like garden spot. It had been leased for three years at the time the Sisters purchased it. On the expiration of the lease in April, 1888, they took possession of the property, a few members of the community occupying temporarily the large two-story frame cottage on the grounds.

In September, 1890, the foundation of the present convent was begun, the building permit being among the last granted by Bishop Gilmour. Early in the spring of 1891 work was resumed, and the building was brought to completion in August of the following year. In the meantime Bishop Gilmour, tenderly cared for by two members of the community, during his last illness in distant Florida, passed to his eternal reward. As he had approved the plans for the new convent he had hoped to see it finished and to bless it. But God had ordained otherwise. Another hand was to bless it; another voice was to intone the *Te Deum* for the completion of that work which he had begun.

Bishop Horstmann blessed the convent and chapel on the feast of St. Augustine, patron of the community, August 28, 1892. The Sisters, however, took formal possession of the new convent only on December 1 following, on which day the novitiate was transferred to it from St. Vincent's Orphan Asylum.

The handsome building is a three-story structure, with attic and basement. It is built of pressed brick, and is fitted up with all the modern conveniences. Natural gas supplies light and heat. The chapel is an architectural gem and devotion-inspiring. It is beautifully frescoed and has artistic stained glass windows.

The following flourishing diocesan institutions are in charge of the community: The Charity Hospital, St. Vincent's Asylum and St. Ann's Asylum, in Cleveland, and St. Louis' Asylum, in Louisville, Stark county. Each of these institutions has its local Superioress, and all are under the supervision of the Mother Superior, subject to the direction of the Rt. Rev. Bishop. The Sisters merit and enjoy the good will of the clergy and laity for



CONVENT OF THE SANGUINIST SISTERS, NEW-RIEDEL, SENECA COUNTY.

their charitable work in behalf of the sick, the orphan and the waif. That has been their history for fifty years. Many have gone to receive the reward from Him whose devoted and faithful spouses they were in life. Their remains are interred in the little cemetery near St. Vincent's Asylum.

NEW RIEGEL.

CONVENT OF SANGUINIST SISTERS.

In 1834 the Very Rev. Francis S. Brunner, with the assistance of his saintly mother, established at Castle Löwenburg, in the Canton of Graubünden, Switzerland, a Sisterhood of Sanguinists, of which his mother, in her advanced age, became a member. The community Rule was a modification of that framed by the Ven. Dom Caspar De Bufalo, founder of the Sanguinist Society of Missionary Fathers.* The two principal features of the modified Rule were: The Perpetual Adoration of the Most Precious Blood in the Blessed Eucharist, and the instruction of children. A branch of this community was established in 1844, at New Riegel (Wolf's Creek), by Father Brunner, at that time Provincial of the Sanguinist Society. The Sisters arrived at New Riegel shortly after the Sanguinist Fathers took charge of the parish in the same place. Their first convent (also the first of that flourishing community in the United States) was a log house, which was furnished most primitively. It stood on a 60 acre tract of land which Father Brunner had secured for them. It is part of the extensive property now owned and used by the Sisterhood. Adjoining the convent was also a small log chapel. As soon as it was ready for use, in December, 1844, Mass was said in it for the first time on Christmas eve. On that occasion the Sisters began the Perpetual Adoration, which they have continued without interruption to the present day.

As there was then great want of Catholic teachers, some of the Sisters devoted themselves to the instruction of the children in the local parish school. In their convent they opened a day school, and an asylum for orphan girls, the latter being supported by the community. They also established a novitiate for young women desirous of becoming members of their community. Thus the Sisters have quietly continued their works of charity, praying and teaching, in accordance with the above mentioned two-fold object of their institution. Withal they are very industriously engaged with various occupations in their convent, and out of doors as well. It is a common sight for the people of New Riegel

*See Page 14, this volume.

to witness Sisters busily working in the well-tilled fields of their 200 acre farm. In 1844 the community numbered six members; in December, 1900, it had increased to sixty Sisters.

The log convent and chapel were replaced by the present stately brick structures, the former in 1860, and the latter in 1894. The beautiful chapel was dedicated by the V. Rev. H. Drees, at that time Provincial of the Sanguinists. The convent is one of the largest in the diocese, and is admirably arranged for the convenience of the Sisters.

PARMA.

ST. STANISLAS' NOVITIATE OF THE SOCIETY OF JESUS.

This institution was established by the Jesuit Fathers in 1897. In that year they bought a tract of land, located in Parma township, Cuyahoga county, about seven miles from the Public Square, in Cleveland. A two-story frame house, built by the Jesuits on the land, shortly after its purchase, served as a temporary home for the Fathers and Scholastics of the Society, the latter having been transferred from the Novitiate at Prairie du Chien, Wis. The building was called St. Berchmans' Hall. An additional tract of land was bought in 1899; both purchases cover a little over 54 acres. The location is beautiful, even romantic, and retired from the bustle of a busy world it is in every respect adapted to a religious and studious life. The Jesuit Fathers had the ground platted and graded. Roads and culverts were built, serpentine walks were laid out, trees and vines were planted; in a word what was an uncultivated piece of ground was soon transformed into a beautiful country seat. These improvements were followed by a very substantial three-story brick structure, with a beautiful chapel of Gothic architecture; both were dedicated by Bishop Horstmann on May 31, 1900.

Besides affording accommodations for the novices and junior scholastics of the Society, the secular clergy, as also laymen, who wish to spend a few days in Retreat, find a cordial welcome at the above named Institution.

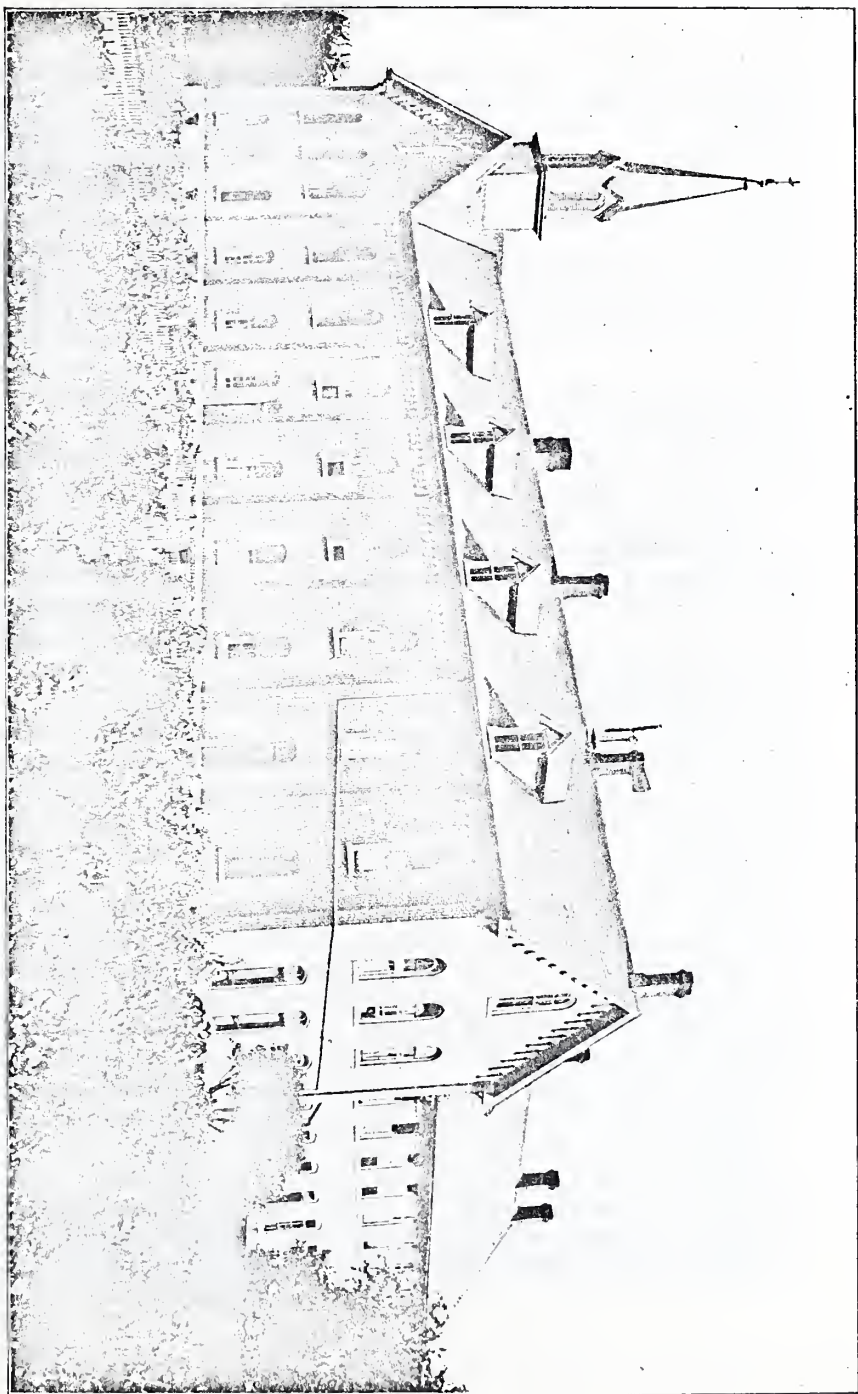
The present Rector and Master of Novices, the Rev. Theodore Van Rossum, S. J., received his appointment in August, 1898.

THOMPSON.

CONVENT OF SANGUINIST SISTERS.

The second community of Sanguinist Sisters established in the diocese of Cleveland is that located at Thompson in Seneca county. Its history dates back to 1845. In that year the V. Rev.

CONVENT OF SANGUNIST SISTERS, THOMPSON, SENECA COUNTY.



Provincial of the Sanguinists, Father Brunner, bought 80 acres of land near St. Michael's church. About half of the land was cleared of timber. An old log house was on the premises, and was made the temporary abode of a few Sisters who had come in September, 1845, from their convent which had been established at New Riegel a year previous. A chapel for the use of the Sisters was commenced in May, 1845, and was completed the following September. Three months later their new convent, a log structure, was ready for occupancy. The Perpetual Adoration was then commenced by the Sisters, and has been continued ever since, without interruption.

The Sisters observe their community Rule in the same manner as has been mentioned in the preceding historical sketches of the same Sisterhood at Glandorf and New Riegel. They unite manual labor with prayer, perform household duties, till the land, train orphan girls—whom they support at their own expense; they also teach in the local and neighboring parochial schools.

Their log convent was replaced in 1870 by the present large brick building, which is conveniently arranged for the use of the community, now numbering 65 Sisters.

Nearly one mile from the convent, in the midst of a dense forest, is the beautiful and now quite noted pilgrimage chapel, known as "Maria Steig." The Sisters devote a great deal of care to its adornment. For many years back large numbers of pilgrims have visited it annually on the feasts of the Assumption and of the Dolors of our Lady. The first chapel, a wooden structure, was built in 1850; the present, a brick edifice of Gothic architecture, replaced it in 1870. The interior is appropriately decorated, the colors harmonizing with the soft mellow light that is shed over all. Above the main altar a few tapers burn before the statue of Our Lady of Sorrows, to whose patronage this little house of prayer is dedicated. Through her intercession many sorrows have been soothed here; many cares and troubles have been dispelled from mind and heart; many deep wounds of the soul have been here healed too. And even bodily infirmities have been cured in a miraculous manner, as is attested by the crutches, emblems and memorial tablets displayed within the sacred precincts of the chapel—mementos manifesting the gratitude of fortunate souls who have experienced the power and bounty of Mary. Even here, hidden "in the forest primeval," her glory is made manifest, and her inspired words are fulfilled: "Behold! from henceforth all generations shall call me blessed."

VILLA MARIA, PA.

CONVENT OF THE SISTERS OF THE HUMILITY OF MARY.

(Attached to the diocese of Cleveland, by special agreement made in 1864, between the Bishops of Pittsburg and Cleveland.)

In the spring of 1855, William Murrin, a devout Catholic, deeded to Bishop O'Connor of Pittsburg, for the benefit of religion and charity, 250 acres of land, near New Bedford, Lawrence county, Pennsylvania, where the grantor himself had lived for many years. The Bishop erected on the farm a two-story brick building, 45 by 45 feet, which he intended for a diocesan seminary. That project failing, a few Franciscan Brothers opened a college in the building, and took charge of the farm. Owing to its out-of-the-way location the college also failed and was closed in 1859. Bishop O'Connor then deeded the farm for the sum of \$3,000 (which sum covered the cost of the building) to Bishop Rappe, whose object in making the purchase was to establish there an orphan asylum for the older orphan boys, then in St. Vincent's Asylum, at Cleveland. The Sisters of Charity took charge of the place, but they, too, disheartened no doubt by the cheerless prospect presented by an uncultivated farm and its unattractive surroundings, gladly returned to Cleveland with their orphans, in 1863, after a stay of about four years.

About this time the Rev. Louis Hoffer, pastor of Louisville, visited his native France. One of the objects of his visit was to engage Sisters to take charge of his school. In his search for Sisters he learned of a teaching community that had been established by the Rev. John J. Begel, in 1854, at Dummartin, in the diocese of Nancy, under the title of "Sisters of the Humility of the Blessed Virgin Mary."

Before agreeing to accept Father Hoffer's proposition, their founder and Superior, Father Begel, wrote to Bishop Rappe, who at once invited the community to come to this country. The invitation was accepted, and with Father Begel the entire Sisterhood, then numbering twenty members, landed at New York, June 18, 1864. A few days later they arrived at New Bedford, their new home, under the most adverse circumstances. The farm and its buildings were in a lamentable condition, and the surroundings were not more inviting. And yet the farm which was given to them by the Bishop, was to be the only means of subsistence for those who had hitherto been occupied in teaching and with needlework, and who, consequently, were unfamiliar with farm work. Dismayed by the gloomy prospect before them, the Sisters hesitated before choosing such an abode, but finally, in obedience

to Bishop Rappe's will, they accepted what they felt would be, at least for some years, a life of privation and hardship. The difficulties with which they had to struggle greatly impeded for a time the educational progress and the development of the community, for, having no means, they were obliged to support themselves by farm labor and needle-work. Kind friends among the clergy, Sisterhoods and laity, who learned of their poverty, gave them financial support, and by degrees the material condition of the community steadily improved, and its membership also rapidly increased. The land yielded better crops, thus enabling the Sisters to support not only themselves but also a number of orphans who had become their wards. To provide accommodations for the increased membership of the community the original brick building was doubled in size in 1869. It was again enlarged in 1878.

In 1880 a very neat brick chapel, 36 by 72 feet in size, was erected adjoining the convent. It is adorned with ten stained glass windows and has three marble altars. The chapel was dedicated by Bishop Gilmour on July 13, 1881.

In 1881 an affliction was sent to the community in the utter prostration, by paralysis, of Mother M. Anna, who was the first Superioress, and had held that office for 19 years. Since then she has been a helpless but most patient invalid, full of resignation to the will of God, and cheerfully bearing her heaven-sent cross.

Father Begel was called to his eternal reward, on January 23, 1884, after a life spent for God and in the interest of the community he had founded. His death was a severe blow to the Sisterhood whose director and spiritual father he had been for thirty years. His nephew, the Rev. N. J. Franche, succeeded him as chaplain of the institution, a position he has since then filled most faithfully.

The community numbers at present (1900) 130 Sisters, and supports 50 orphans. Many of the Sisters are engaged as teachers of parochial schools, 15 of which are now under their charge, to the full satisfaction of the pastors and people whom they serve. The flourishing Academy of Our Lady of Lourdes, in Cleveland, is conducted by these Sisters. For upwards of twenty-six years they have also faithfully attended to the domestic affairs of the diocesan seminary.

The days of distress and privation with which the community had to contend in its early history have long since passed. God has signally blessed it and its work in behalf of education and charity.

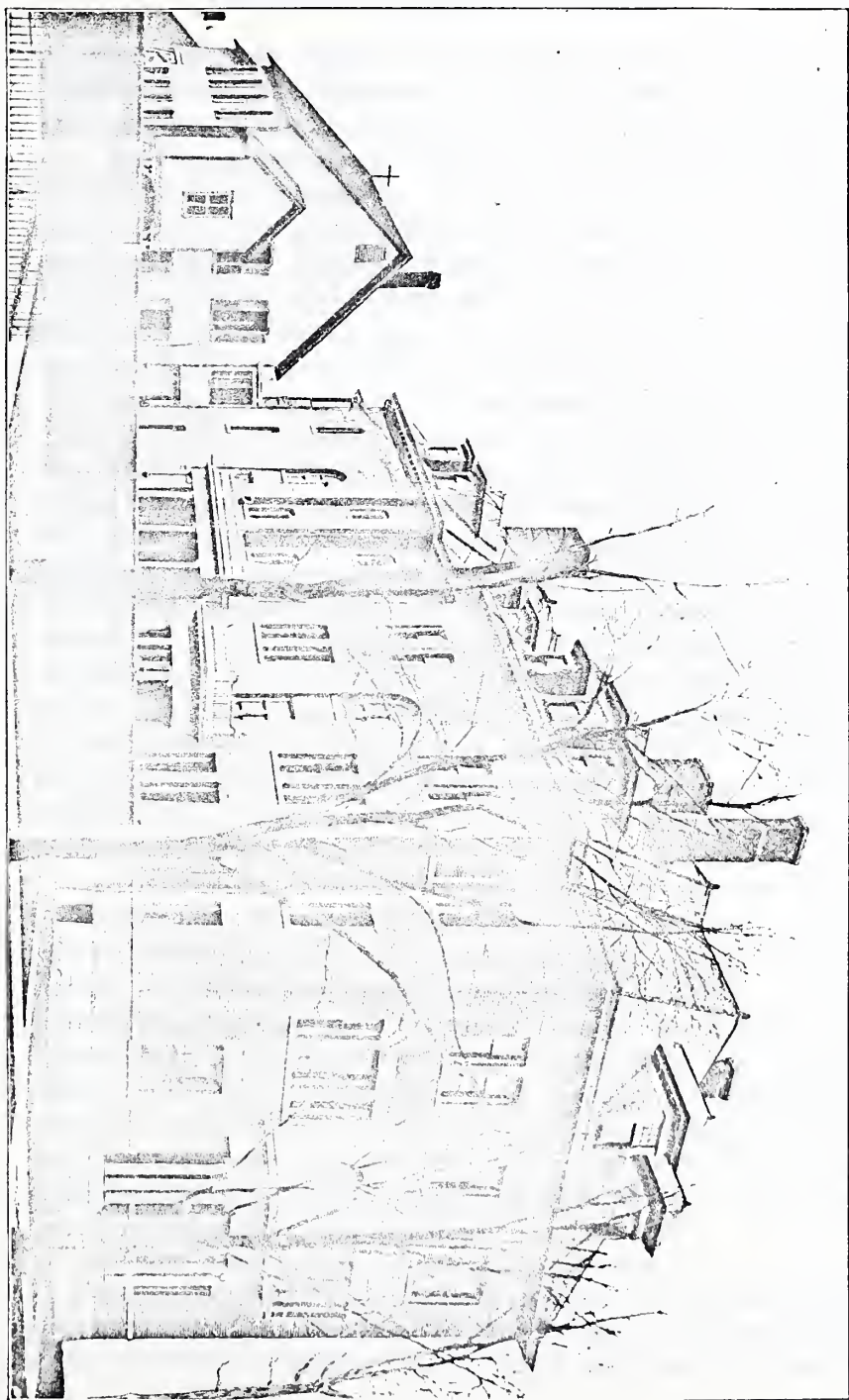
YOUNGSTOWN, OHIO.

URSULINE CONVENT.

The Ursuline Convent, at Youngstown, Ohio, was founded in September, 1874. Anxious to obtain the blessing of religious education for the children of St. Columba's parish, its pastor, the Rev. Patrick H. Brown, had long been soliciting Bishop Gilmour's permission to obtain a colony of Ursulines, from Cleveland. Now that this ardent desire had been realized, he secured as parish property a small frame house adjoining St. Columba's school. To this he conducted the pioneers of religious education in the Mahoning Valley. Mother Teresa was Superioress with six Sisters as her zealous co-workers. Trials and adversities—the usual marks of Divine benediction, were not wanting in this new foundation. Within a few years its patron, Father Brown, succumbed to paralysis, and its founder, Bishop Gilmour, was stricken with a severe illness that necessitated a prolonged absence from the diocese, thus leaving the young community without that assurance of stability which would justify it in receiving subjects. Material aid from the Catholics of Youngstown was impossible, as they were still suffering from the terrible financial panic of 1873. At the close of the first year Mother Teresa was replaced in the office of Superioress by Mother M. Louis, of Cleveland, who labored energetically to keep the struggling community in existence.

The return of Bishop Gilmour to the active duties of his diocese, in 1876, and the appointment of the Rev. Edward Mears, in July, 1877, as pastor of St. Columba's, in Youngstown, mark a new epoch in the history of the community. Many classes in St. Columba's were still in charge of seculars and Father Mears desired Religious as teachers. These could not be supplied by the Cleveland Ursulines, so Bishop Gilmour asked the Toledo Ursulines, as a personal favor, to supply the required number. His request was most generously granted, seven Religious being given. Some arrived at Youngstown, on July 22, 1878, with Mother M. Lawrence as Superioress, which office she has filled since that time. Others followed in the latter part of August, thus satisfying not only the wants of St. Columba's school, but also of St. Joseph's, whose pastor, the Rev. Joseph Eyler, had asked for an

URSULINE CONVENT, YOUNGSTOWN.



Ursuline Sister as teacher. The timely aid thus given by the Toledo community continued for eleven years, the number gradually decreasing as new subjects were able to take their places.

Mother Lawrence's first effort was to purchase the property which had been occupied by the community, thereby saving the monthly rental, which was paid as interest thereafter; the purchase price was \$6,000. Early in February, 1882, the debt had been reduced to \$3,200, which sum, with the authorization of Bishop Gilmour, was donated to the community, by Father Mears, in the name of St. Columba's parish. To render the property free from taxation, Mother Lawrence had the community incorporated, in June, 1882, as an academy under the title: "Ursuline Academy of the Holy Name of Jesus." Many gifted and talented young ladies, blest with a divine vocation, were soon attracted to the new institution. The first religious profession took place on July 12, 1881, and since then every recurring year has witnessed in the convent chapel the solemn ceremony of fervent souls consecrating their lives to the service of God in the work of religious instruction. To accommodate so many subjects was, for years, a most perplexing problem, solved only by building additions to the original convent, as the means of the community allowed, and circumstances required, until such time as more property could be purchased upon which to erect a suitable convent. At present 48 Sisters belong to the community.

In 1888, a lot of 60 feet frontage was purchased for \$3,500, and in the following year, another, adjoining the original property, was purchased for \$4,000. The organization of new parishes and schools in Youngstown made these purchases possible. In 1883 three Ursulines were given charge of the parish school of the Immaculate Conception church, and in the same year another Sister was added to the number at St. Joseph's. In September, 1888, St. Ann's school was organized, with three Sisters in charge, while, in the same year, a school subsidiary to St. Columba's was opened on Franklin avenue, adding two more Sisters to the number previously engaged by Father Mears.

In 1896 it was clearly seen by the community that the erection of a new convent could no longer be deferred. Plans were therefore drawn for it by Architect Ginther in the early spring of that year. Ground was broken on May 1 and the cornerstone laid on

June 30 of the same year. In February, 1897, the beautiful convent was completed and occupied for the first time. It fronts on Rayen avenue, and is a beautiful and well arranged three-story brick structure, with mansard roof and basement, and is calculated to impress its inmates with the idea that they are within a sacred enclosure where prayer and study are their aim and life work. The small but neat chapel with its chaste altar of white and gold, and its beautiful statuary, is well adapted to inspire sentiments of piety and devotion.

The Ursulines owe and acknowledge a lasting debt of gratitude to the reverend clergy of Youngstown and vicinity, for their practical encouragement, and proofs of keenest interest in the growth and prosperity of the community. They also feel deeply indebted to the generous and devoted people of the same city to whose patronage, friendly interest and kindly deeds much of the success attained may be attributed.

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